A GRAMMAR OF THE PERSIAN LANGUAGE;

COMPRISING A PORTION OF

THE ELEMENTS OF

ARABIC INFLEXION;

TOGETHER WITH

SOME OBSERVATIONS ON THE STRUCTURE OF EITHER LANGUAGE, CONSIDERED WITH REFERENCE TO THE PRINCIPLES OF

GENERAL GRAMMAR.

IN TWO VOLUMES.

VOLUME FIRST.

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خير الكلام ما قلّ ودلّ

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PREFACE.

THE Public have been long in possession of several Persian Grammars, among the number of which, that written by Sir William Jones has obtained the greatest share of celebrity. The Work of Sir William Jones was composed in England about forty years ago, in the very infancy of our progress in the study of the language and literature of Persia; and whatever merits or defects may be imputed to his popular performance, it must be admitted to have extended, in a very eminent degree, the number of the European votaries to that department of Oriental study.

How it contributed to produce this effect, it is not necessary to enquire here. My opinion of its execution is by no means favorable, but I respect the memory of Sir William Jones, and am entirely disposed to admit that the obvious, and perhaps at that time insuperable difficulties with which he had to contend, are more than sufficient to account for his failure, if indeed he can be said to have failed in a work which has been always distin-tinguished by the public favor, (conceded perhaps to the poetical talents and taste of the author,) though not at all remarkable, in my judgment, for the essential merit of instructive excellence.

The Work of Sir William Jones was followed, after an interval of many years, by the publication of Mr. Gladwin's Persian

Moonshee;

Moonshee; a performance in which, for the first time, some of the elements of Arabic Inflexion were selected and arranged for the useful purpose of facilitating the study of the Persian Language. Notwithstanding the merit of that and other performances of the same author, for whose labors I am happy in this opportunity of professing my esteem, an opinion continued to prevail in the minds of many Oriental scholars, that much yet remained to be done for the elucidation of the principles of Persian Grammar. Admitting the accuracy of that opinion, the acknowledged importance of the Persian Language demanded an attempt to supply the deficiency; and if such an attempt were admitted to be necessary, its execution could be nowhere so reasonably expected as from some of the members of the College of Fort William.

I happened to be the only member of the Arabic and Persian departments of the College, who had leisure from other pursuits to devote to the compilation of a Persian Grammar; but though the task was deemed to be of easy accomplishment by those who had little knowledge of the subject, I was well aware of its many difficulties, and ignorant only of the means by which those difficulties have, as I trust, been since overcome. I would therefore have willingly conceded to the superior knowledge and talents of others, the merit and labor of a Work to which I was prompted by no impulse of inclination whatever; but as it was imposed by a sense of public duty, so it has been conducted throughout, I will venture to say, with an industry of research everywhere equal to the occasion of its exertion, and often rewarded with no ordinary success.

At the period of the commencement of this work, the Persian Language appeared to me in the light of a puzzle, inexplicable, so far as I could trust my own judgment, by the Grammatical canons of the East or the West. The terms of Persian Grammar, borrowed

borrowed from the Arabs, had no apparent propriety in their application to another Language constructed on very different principles from that of Arabia; and the received distinctions of European Grammar, however obvious and accurate they may appear to the reader, were little suitable, in my judgment, to a Language essentially distinguished from European Tongues, in the application of many of the PARTS OF SPEECH. In short, I had undertaken to write the Grammar of a Language constructed on principles which I did not understand; and whether I had occasion to speak of a NOUN, a VERB, or a PARTICLE, or of the subordinate species comprised under each of these general terms, I was still compelled to violate the classifications of Europe or Asia, or to discover (a very difficult undertaking!) the means by which they might be reconciled.

FOR some of our common substantive nouns, as FRIENDSHIP or ENMITY, are assigned by the Arabs to the class of INFINITIVES; and others, such as a FRIEND or a FOE, are assigned to the class of ADJECTIVE NOUNS. The substantive verbs are supposed to perform the office of particles, and there are two particles in the Persian Language, that can be translated only by substantive verbs. It was obvious therefore, *first*, that the nature of the PARTS OF SPEECH had been mistaken by the writers of Europe or Asia; or, *secondly*, that the difference between them, admitting both parties to have reasoned accurately on the materials before them, must be imputed to some essential distinction in the structure of the Languages of which they had occasion to treat.

IN either case, I was involved in difficulties very unusual to those who undertake to elucidate the elementary principles of a Foreign Language; and those difficulties have often compelled me (at whatever hazard of incurring the censure of temerity,) to tread the intricate mazes of general Grammar, and to oppose to the high authority of European writers, sometimes the dictates of my own feeble judgment, but more frequently the authority

(equally

(equally high in my estimation) of the best writers on Arabic Grammar, a class of men from whose admirable Works, I am well convinced that we have much to learn on all that relates, to the mechanism and general principles of Speech. In the adoption of this plan, I am earnestly desirous to guard against the charge of implied presumption, and will therefore offer a few observations in evidence of the necessity by which it was imposed.

THE general principles of every Language are practically known, with more or less accuracy, to every member of the community by which it is spoken; and the man who has never heard of the Grammatical terms by which we designate our nouns, our verbs, and our particles, will yet manifest his sense of the distinction between them, in every sentence which he has occasion to utter. The most essential purpose of Language, that of expressing intelligible sentiments, is therefore the common acquirement of all mankind; and this acquirement, in its most imperfect state, unquestionably implies the possession of no inconsiderable skill in the practical application of the PARTS OF SPEECH.

THE conversation of the vulgar is, however, the only standard of reference which is open to the resources of an illiterate man; and his Language, formed on that imperfect model, will be necessarily defective in the observance of those nicer proprieties of speech which distinguish the purer Language of written composition. But such is the simple structure of many Languages, and of none certainly more than our own, that even those nicer proprieties may be often acquired by the mere force of habit, with very little aid from the study of Grammar; and the man who is able to read, and consequently to substitute for the conversation of the vulgar the more perfect standard of written composition, will often write with accuracy and elegance, though his limited knowledge of Grammar extends to the NAMES only, but not to the NATURE of the parts of Speech, which he cannot define though he employs them with skill.

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THE Grammatical knowledge of such a man, so far as it is merely practical, is of the same nature with that of the vulgar. It is the result of habits imperceptibly acquired, and impressed on the mind, not so much by the study of Grammar, as by the principle of imitation; which leads men, independently of all theoretical knowledge, to observe, in practise, the same rules which are commonly observed by those with whom they may happen to associate, or by the superior authority of those writers, whose Works they are accustomed to read and admire. Accordingly, the English Language has been often, I think, mastered in practise with little aid from the study of Grammar, or at least from the study of that branch of Grammatical science, the object of which is to define the nature and character of the PARTS OF SPEECH; and if the fact be true, we need not wonder that Grammatical science, though naturally more important than any other, has been generally the least favored in England, even by men of liberal education; for as it cannot be denied that practical improvement is the true end of theoretical study, so it *follows that the* man who thinks he has already mastered a Language in practise, has lost the most powerful inducement that can be offered to his mind in favor of the study of the principles on which it depends.

BUT the principles of every European Language, ancient as well as modern, will be found, I think, to be nearly alike; insomuch that a practical knowledge of the nature and character of the PARTS OF SPEECH in any one European Language, implies, also, a practical knowledge of their nature and character in all the rest. There is nothing, for example, but the variations of number and gender, to distinguish a Latin from an English adjective; for, in other respects, the practical application of either to the purposes of Speech, appears to be the same; that is to say, the corresponding adjectives in either Language are applicable to the same substantive nouns.

ACCORDINGLY

ACCORDINGLY, the writers of those Latin Grammars that are commonly taught in the schools of England, have not usually thought it necessary to define the nature of a Latin adjective; or, generally speaking, to define the nature of any one of the parts of speech; and if it be true, as I believe, that the parts of speech are essentially the same in their nature and character, in all the various Languages of Europe, it follows that there can be no occasion for such definitions; because the pupil will naturally apply to every foreign Language, those principles which he has already practically acquired in his own. He will infer for example, (and his inference will be generally right,) that because he can speak of "a kind letter" in the English Language, the adjective corresponding with the word "kind," will be applicable to a letter in the Latin Tongue.

THE accuracy of this inference is accidental however, but not necessary; for if we substitute the Persian for the Latin Tongue, it will lead to the commission of numberless errors; since we cannot, in the Persian Language, speak of A KIND LETTER; AN ABLE DISCUSSION; A WISE LAW; A VIRTUOUS UNDERTAKING; A TYRANNICAL ACT; A MAGNANIMOUS ENTERPRISE; &c. &c. for reasons stated in VOL. FIRST, PAGE 147, ET SEQ. of the following work, to which the reader is therefore referred. And as the European student of the Persian Language has no practical knowledge of the facts to which I have here adverted, so it behoves the Grammarian who would guard him against the commission of error, to explain clearly the theory on which those facts are found to depend; or, in other words, to define the true nature of an Arabic or Persian adjective, which is likely otherwise to escape his observation; as, in point of fact, it has, I believe, escaped the observation of all the writers who have hitherto undertaken to elucidate the principles of the Arabic or Persian Tongue.

FOR reasons similar to those which have now been explained, I have been often compelled to treat of the principles of General

Grammar;

Grammar; or, in other words, to define the nature of the PARTS OF SPEECH; for that, I think, is the only object of the science of General Grammar, as commonly treated by European writers; and if the fact be true, it certainly follows that the principles of the science must be explained in theory, whenever a writer has occasion to treat of a Language in which they cannot practically be known to his readers; which is unquestionably true of the Persian Language, considered with reference to those principles in which it differs from every European Tongue. I shall now proceed to offer a few observations on the state of the science, as it appeared to me on reference to the writers of Europe or Asia whose opinions I have had occasion to consult in the course of my Work.

THE Grammarians of Europe differ materially from each other in the opinions which they have formed on the true nature and character of the PARTS OF SPEECH; insomuch, that they have not been able to determine unanimously any one of the more difficult questions of Grammatical science, as that which relates to the true character and definition of an Infinitive; a Participle; a Verb; or a Particle; &c. But however they might differ in their decisions from each other, the enquiries of all were formerly regulated with reference to one great principle which they held in common with the Arabian writers; namely, that words are important only for the sense which they are formed to denote; whence it follows that the classification of words, in every philosophical system of Grammar, must be determined, in the last resort, by a reference to the nature of the ideas which they are formed to denote; or, which is the same thing, by a reference to the specific purpose for which they are employed. According to this principle, words have been very generally divided, *first*, into SUBSTANTIVE NOUNS or NAMES; of which one characteristic is, that they may be assumed as the subject (and occasionally as the predicate) of a given proposition; *secondly*, into ATTRIBUTIVES, under which term I include the verbs, adjectives, and participles of every Tongue; and

and these are commonly employed, and must be capable, of forming the predicate of a given proposition; and *finally* into PARTICLES, of which one great characteristic is, that "they cannot be assumed as the subject or the predicate of any proposition;" because, though not indeed the NAMES of relations, for then they must be substantive nouns, they are generally at least, if not universally, the symbols by which we indicate the relations existing among our ideas.

Now it appears to me that the principle which has given occasion to this classification is plainly founded on the clearest Logic; nor can it ever, as a matter of necessity, lead to any absurdity whatever; though much absurdity has been very strangely imputed, of late years, to some of the deductions naturally arising out of it. It does not, in the course of our enquiries into the nature of Language, lead us to reject the aid of Etymology, which may be often employed, with great advantage, in order to establish particular facts; but it does, I think, refuse to acknowledge the classifications of Etymology, or to rest on the basis of that science, any one of those general deductions which it seeks to establish by much better means.

THE science of Etymology and that of Grammar are, indeed, so widely distinguished by their own nature, that I cannot imagine how they came to be confounded together; but as it seems to me that MR. TOOKE's great work is calculated to banish utterly the science of Grammar, and to erect that of Etymology on its ruins, I shall endeavour to state, in a few words, the ideas which I entertain of the true nature and use of either.

IT is the business of Etymology to trace, in the records of antiquity, the history of individual words or sounds; and to assign, if possible, to a common origin, the ideas (apparently dissimilar) that are now represented by the same sound, or by two or more sounds that are nearly alike. MR. TOOKE has accordingly assigned to the same origin, the BARK of a dog, and the BARK of a tree; the demonstrative

THAT, and the conjunctive THAT; &c. &c. and it is possible, for I do not mean to question the accuracy of his Etymology, that he has never, in the course of his decisions, fallen into the commission of a single error. There is, however, no reason of necessity why the BARK of a dog and the BARK of a tree, the demonstrative THAT and the conjunctive THAT, might not be represented by different words or sounds, utterly unconnected in point of etymology; nor is there any reason of necessity, why they must be connected together by sense, because they happen to be represented by the same sound. That they may be represented by different sounds, is proved by a reference to other Tongues; and that the affinity between them is not necessary, though they happen to be represented by the same sound, is obvious, not only on principles of reason, but by a reference to other words, as a BOX of wood, or a BOX in the ear; in which the sense is unquestionably found to fluctuate, though the sound continues to be invariably the same.

MR. TOOKE, indeed, has been hardy enough to affirm that "*there is no fluctuation in the sense of words*;" and some of his disciples, inspired by a degree of literary courage that has been seldom surpassed in the annals of science, have ventured to assert, that if there were any fluctuations in the sense of words, or to borrow the very terms of the proposition, "if words did indeed change their nature, so as to belong sometimes to one part of speech and sometimes to another, (as it must happen if they have any real fluctuations of sense,) Language would be a thing so equivocal, that all enquiry into its nature upon principles of science and reason would be vain." But notwithstanding the high authority of Mr. TOOKE and his followers, there is no truth in either of these general propositions; and I affirm, on the contrary, for reasons explained in the course of my work, *first*, that many words do in reality fluctuate in point of sense; and, *secondly*, that such fluctuations constitute no impediment to the researches of the Grammarian, whose decisions, founded on the great

principle

principle to which I have already adverted, will be necessarily formed with no regard to etymological truth, and with no respect to etymological evidence; but simply with reference to the functions performed in Speech by the words or materials of which it is composed.

To explain by an example. I have no hesitation in admitting, according to the evidence furnished by Mr. TOOKE, that the conjunctive THAT and the demonstrative THAT had a common origin in our Language; but, as a Grammarian, I have nothing at all to do with the fact; and in that character, I affirm with Mr. HARRIS, that the word THAT is a demonstrative noun when we speak of THAT BOOK; and a conjunction when we say of a man "THAT he would not hurt a fly." So, also, I admit as an Etymologist, that the word FROM was a substantive noun among the Anglo-Saxons; but as an English Grammarian, or as a writer on the principles of General Grammar, I shall deny that the word FROM, speaking with reference to its present character, can be considered as a substantive noun. On the contrary, it will be admitted I think by every Grammarian, that the word FROM is now a particle, since it is invariably employed for connective purposes, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition.

DOES the reader demand a reason why, as a Grammarian, I ascribe a double character to the word THAT? I answer that the duty of every Grammarian compels him to ascribe to every word, as many grammatical characters as may accord with the nature of the functions which it is found to perform. Is the word THAT ever employed in our Language for any conjunctive purpose of Speech? The fact, I think, has never been denied; and its admission implies that Mr. HARRIS was right as a Grammarian, in assigning that word to the class of conjunctions. Is it employed also as a demonstrative noun? Beyond all question it is so employed, and Mr. HARRIS was therefore bound, also, to assign it to the class of demonstrative nouns. Is there any thing absurd or unphilosophical in thus assigning the same word

or sound to either of two or more PARTS OF SPEECH, according to the nature of the functions which it is found to perform in Language? The classifications of the Grammarian are ultimately determined by nothing but a reference to those functions; whence it follows that it is perfectly reasonable, nay absolutely necessary, in every philosophical system of Grammar, to assign the same word or sound to every imaginable class of nouns, pronouns, verbs, and particles; if it shall be detected (which is not likely) in the performance of the functions peculiar to each.

DOES it follow, because I, as a Grammarian, have assigned the same word or sound to various classes or PARTS OF SPEECH, according to the principle to which I have adverted, that some ONE sense of the word may not be discovered, which will be found to account for every example of its practical use? Undoubtedly the thing is possible but not certain; because there is no necessary connexion between sound and sense, whence it follows that the same word or sound may be accidentally employed, in a given Language, to represent two or more ideas utterly unconnected with each other. The question, however, is obviously a question of etymology, with which the Grammarian has nothing to do; and whether true or false, his classifications, founded on the principle to which I have adverted, cannot be affected in either case,

Is there any thing unreal, obscure, or unsatisfactory, in the distinction which I, as a Grammarian, endeavour to establish between the various functions performed in Speech by the words or materials of which it is composed? Those functions are essentially distinguished by their own nature; they have no dependence on the structure of Language, and are therefore applicable, with equal accuracy, to every Language existing on earth. Let it be granted for example, (which I do not believe,) that all the particles of every Language may be traced to their origin as nouns or verbs; and the Logician will still continue

to maintain that the structure of every proposition requires virtually, though not verbally, a subject, a predicate, and a mark of connexion. The Grammarian, whose principles are obviously those of Logic, will certainly determine his classifications accordingly; whence it follows that he will assign a verb or a noun to the class of connectives, or in other words to the class of particles, whenever it shall be detected in the performance of any of the connective offices of Speech.

To explain by an example. The substantive verb IS, may be employed as the predicate of a given proposition; as when we say of the DEITY that HE IS; or EXISTS. In this case, it combines in itself the force of an attributive and a connective, with reference also to a given time; and these circumstances, taken together, constitute the definition of a perfect verb, which always ascribes the sense of its own Infinitive (here that of BEING or EXISTENCE) to a given object or substantive noun. But there is an operation common to every Language, by which we often banish from a word a part of the sense which it is formed to denote; and according to the influence of this operation, the attibutive sense of the word Is, (obviously signified by the adjective EXTANT,) is often banished from that word; as when we say of the Deity that "HE is all powerful." For it is not EXISTENCE but INFINITE POWER, which is here doubtless ascribed to the DEITY; and the fact will be obvious to those who attend to what passes in the mind of the speaker, who has no intention whatever, to inform his hearer that the "DEITY exists," but merely that "the DEITY has infinite power." In this example, the word Is has lost, therefore, the attributive character which is essential to the nature of a perfect verb; and, ipso facto, that word is reduced to the rank of a mere connective, employed to indicate the union of the subject and the predicate of a given proposition.

Now every Grammarian will admit that we have here borrowed a verb, (for the word Is, is naturally a verb,) in order to perform

form the office of a connective; but as a Grammarian, he must consider the word with no reference to any thing but the functions which it is found to perform in Speech; and therefore the word Is, in every example of this nature, has been assigned to the class of particles (in my opinion with great propriety,) by the writers on Arabic and Persian Grammar. It denotes, in fact, a certain relation; namely, that of assertion or predication; or in other words, that which exists between the subject and the predicate of a given proposition; as the word OF denotes another relation of a different kind, namely, that existing between two substantive nouns connected together by the genetive case; as when we speak of "a man OF wisdom;" "a man OF virtue;" and other examples of the same nature. The office which it performs is plainly, therefore, that of a particle; and there are two particles in the Persian Language, (unquestionably particles in my opinion,) that are found to perform the same office.

THE fact is at variance with the structure of every European Tongue; but it is quite reasonable by its own nature, since I am not aware that any plausible arguments can be adduced in proof of the inability of a particle to denote this relation, any more than a hundred others, which particles are commonly found to denote. A particle, for example, may connect (and in the Persian Language it does connect,) a given substantive with the following adjective noun. Why then, in the name of common sense, may a particle not be employed to connect the subject and the predicate of a given proposition? In fact, the office of connecting the subject and the predicate of a given proposition, is obviously a connective office of Speech, and therefore, I say, the office of a particle by its own nature; though, for many good reasons of convenience, (not one reason of necessity,) it has, in all the Languages of Europe, and generally speaking in those of Asia, been universally performed by the substantive verb. Yet the substantive verb, when so employed, is always deprived

of

of its attributive character; and the connective sense which it continues to retain, like the connective sense of the word OF, is utterly incapable, by its own nature, of becoming the subject or the predicate of any proposition; a pretty strong reason, in my opinion, why a word significant of that sense cannot be rated as a noun or a verb.

ADMITTING therefore, for the sake of argument, that all the particles of every Language may be traced of their origin as nouns or verbs, it is certain that those nouns and verbs must be occasionally employed in the performance of the connective offices of Speech; and whenever it happens that they are so employed, they must be assigned to the class of particles in every philosophical system of Grammar, if it be true, as I have endeavoured to demonstrate, that the science of philosophical Grammar has no regard to Etymological evidence, but simply to the functions performed in Speech by the words or materials of which it is composed.

Is it objected that the science of philosophical Grammar cannot, in this case, tend to illustrate the true history of individual words? that it cannot, for example, determine whether there is any connexion between the conjunctive THAT and the demonstrative THAT, or whether the word IS, which is employed as a connective in our Language, has a common origin with the word IS which is employed as the predicate of a given proposition? My answer is, that I admit the objection in its full extent; because all the questions of this nature are questions, I think, of pure Etymology. It is the proper province of that science to determine the history of individual words or sounds, and to trace if possible to a common origin, the ideas apparently dissimilar, that are now represented by the same sound, or by two or more sounds that are nearly alike.

THE history of words or sounds is susceptible, however, of as much

much variety as the history of States; and, generally speaking, it must be established by the same sort of evidence; *namely*, by a reference to credible testimony. For though it is certainly evident to the slightest observation that the word IS, which is employed as a connective in our Language, has a common origin with the word IS, which is employed as the predicate of a given proposition, we cannot be certain, until the fact shall be first established in evidence, that these two functions of Speech are not preformed, in every other Tongue, by the means of two words or sounds, utterly unconnected in point of Etymology; and though it may be admitted, according to the evidence furnished by Mr. TOOKE, that the BARK of a dog, and the BARK of a tree, had a common origin in the English Tongue, there can be little doubt that the ideas signified by these two words are really represented, almost everywhere else, by the means of two distinctive sounds utterly unconnected in point of Etymology.

THE pursuits of Etymology are therefore essentially distinguished, nay, they are directly opposed to those of philosophical Grammar; insomuch that either leads to a classification of words which cannot possibly be admitted by the other. The classifications of the Etymologist, having no reference to any Language but that of which he has occasion to treat, are wholly unadapted to every other Tongue; whereas those of the writer on philosophical Grammar have a necessary reference to every Language existing on earth; or, which is the same thing, "they have no reference to the arbitrary structure of any Language." Where, except in the English Language, can we possibly trace the slightest connexion between the BARK of a dog, and the BARK of a tree? and where is the Language under the Sun, in which our reason will not lead us to distinguish the demonstrative character of the word THAT, from the conjunctive character which the same word (by accident only, not of necessity,) has been found to assume in the English Tongue? The Grammarian denies no Etymological truth that may be established

blished on competent evidence; he does not, for example, venture to affirm that a word originally significant of a single idea, may not be occasionally observed in Speech to perform the triple functions of a noun, a verb, and a particle; but leaving that question to the decision of the Etymologist, he will certainly maintain that the functions of each are essentially distinguished by their own nature, and that his classifications, having no regard to any thing else, must be determined by a reference to these functions.

But how, it may be said, are the functions of each essentially distinguished by their own nature, if it be true, as stated by Mr. Tooke, that all the particles of every Language may be traced to their origin as nouns or verbs; a fact, from which it may be thought to follow that the office of a particle is not essentially distinguished from that of the noun or verb to which it may be traced? I have already stated that all the particles of every Language cannot, in my opinion, be traced to their origin as nouns or verbs; but if, for the sake of argument, we admit the accuracy of that proposition, it will prove nothing but the possibility of expressing our thoughts without having recourse to the aid of particles; a fact which is equally true of adjective nouns for any thing I know to the contrary, since the force of every adjective might be expressed by the means of a particle (let it be a noun or a verb as Mr. Tooke pleases,) in combination with the corresponding substantive noun.

The force of the adjective "wealthy" for example, is very commonly expressed in the Persian Language by means of the words با مال "With wealth;" and there is no adjective in any Language, of which the force might not be easily expressed by having recourse to a similar process. If we have had recourse to the invention of primitive adjectives, as good, for example; it is not, therefore, because adjectives are absolutely necessary to the expression of our thoughts, but simply because they are very convenient for that purpose; and as the object of convenience is sooner or later

equally

equally obtained whether the adjective be primitive (as GOOD,) or derivative (as WEALTHY,) so the object of convenience is sooner or later equally obtained whether our particles may or may not be traced to their origin as nouns or verbs.

THE Grammarian would reason very absurdly who should deny that the word WEALTHY is now an adjective, though it may be true that the letter Y, by which it is formed from the substantive WEALTH, is itself the fragment of a noun or a verb; and so, also, the Grammarian would reason very absurdly who should deny the existence of particles in the present state of our Language, though it may yet be true that all particles may be traced to their origin as nouns or verbs. Admitting therefore that they may be so traced, it may still be affirmed, of many at least, that they have long ceased to be nouns or verbs; and though Mr. TOOKE, in that case, will be certainly entitled to the credit of having accurately determined their PAST character, it cannot, I think, be reasonably denied that another enquiry remains behind, the object of which is to determine accurately the true nature of that CHANGE in their character, by which they have been subsequently reduced to the rank of particles.

FOR the practical application of the word IF, for example, is (now at least) completely distinguished from that of the verb GIVE, to which its origin has been traced by Mr. TOOKE; and so, also, the practical application of the word FROM is plainly distinguished, in modern times, from that of the word BEGINNING, to which Mr. TOOKE, has traced its origin. We can no longer say "If me a book" for "Give me a book;" and should be wholly unintelligible to a modern ear, in stating that such an event happened in the "FROM (or beginning) of the last year." It it plain, therefore, that the words IF and FROM, (and so also of other particles,) have now acquired a character essentially distinguished from that which they formerly possessed as nouns or verbs; and though it may be true that this character

has

has been recently acquired, that it is not coeval with the structure of Language, but subsequently established in the course of its progress, and that it is convenient only, but not absolutely necessary to the utterance of our thoughts, which might be expressed by nouns and verbs, without having recourse to the aid of particles, it does not therefore follow that the existence of particles can be reasonably denied, or that the functions of particles, as they now exist, can be reasonably confounded with those of the nouns or verbs to which they may be traced.

ASSUMING therefore, as a fact unquestionable by any party, the present existence, in our Language, of particles distinguihed by the functions which they are found to perform in Speech from the nouns or verbs to which they may be traced, I ask the reader by what means he has been able to ascertain that those particles are not coeval with the structure of Language; or, in other words, that they may invariably be traced to their origin as nouns or verbs? The answer is obvious. Mr. TOOKE has proved the fact; or if his proofs shall be found insufficient, the fact still remains to be proved; since it cannot be denied that particles *might* be coeval with the structure of Language, though it may be contended, and has indeed been strenuously maintained by Mr. TOOKE and his followers, that their invention implies more ingenuity than can be reasonably conceded to the first rude cultivators of Speech.

LET us suppose then, for the sake of argument, the invention of a new Language, utterly unconnected with every other, avowedly formed on artificial principles, not by rude and ignorant men, but by the learned academicians of modern Europe. Such a Language would certainly furnish particles that were not originally verbs or nouns; and for any thing I can perceive to the contrary, the true nature and character of those particles would be a reasonable object of Grammatical research. Their character, however, would correspond

entirely

entirely with the PRESENT character of our particles; with this exception, that the latter might be traced to their origin as nouns or verbs, whereas the former, having been always particles, could not be traced to such an origin. But if the present character of both be the same, the true definition of both, considered with reference to their present character, must be also the same; and if Etymology cannot determine the one, it is equally clear, in my opinion, that Etymology cannot determine the other. The question that relates to the present character of our particles has not, therefore, any thing at all to do with Etymology, which tends, on the contrary, to confound the character of every particle, with that of the noun or verb to which it may be traced.

LET it now be granted, as it has been maintained, that no Grammarian has been able to determine the essential characteristic of all particles, or that which serves to distinguish a particle from either of the other two parts of Speech. Shall it be therefore inferred that the functions of a particle are *not* essentially distinguished from those of the noun or verb to which it may be traced? That inference has indeed been drawn, and its absurdity will be manifest, I think, to those who consider it (and so it certainly must be considered,) as equivalent to the statement of an opinion that the word FROM and the word BEGINNING, the particle IF and the verb GIVE, are now employed for the same or similar purposes of Speech. Another, and the only reasonable inference, may indeed be accurately drawn from the admission of the same fact, which I, however, am by no means disposed to admit; namely, that "the true definition of a particle, as contradistinguished from a noun or a verb, is still a desideratum in Grammatical Science;" and if the state of the science be so imperfect with us, there is no remedy that I know, but that of persisting in our endeavours to improve it.

FOR this purpose, it may be well (since the Languages of Europe are nearly exhausted of all the principles which they are able to

supply,)

reply,) to turn our attention to those of Asia; and more especially to the noble and sublime structure of its two learned Languages, that of Arabia, of which I have endeavoured to furnish an imperfect sketch in the course of my work; and the Sanscrit Language, of which I have reason to regret my ignorance. To these, if we add the very extraordinary system of Speech which has been universally adopted throughout the wide extent of the Chinese Empire, it is probable that the most important questions of General Grammar may be settled on a basis never to be shaken; an event, however desirable, which I venture to prophecy is not likely ever to take place, until a comparison of several primitive or unmixed Languages, shall have led us to appreciate the danger of trusting to the arbitrary and fortuitous conclusions of Etymology, for the establishment of those general principles of Speech which that science, yet in its infancy, will never, perhaps, be able to supply.

For as I have already stated that the history of words is susceptible of as much variety as the history of States, so are the grammatical truths to be deduced from the former, pretty nearly on a par with the political truths to be deduced from the latter; and as Mr. Hume has somewhere remarked that the world, in his time, was yet too young to be able to fix many political truths, so I do not scruple to affirm that the science of Etymology is yet too young to serve as the basis of that extraordinary system which Mr. Tooke has too hastily ventured to erect upon it. For if I admit the accuracy of Mr. Tooke's principles, considered with reference to the English and other European Tongues, by what arguments shall he compel my assent to the accuracy of the same principles considered with reference to the Arabic Language? of which I am able to prove, first, that it is formed on principles artificial in the highest degree; and, secondly, that those principles are literally coeval, or very nearly coeval with the very existence of the Language itself! The credit due to the employment of the highest degree of art, (nay, reader, of deliberate art, exhausted of all its re-

sources

sources for the purpose of embellishing the noblest system of Speech ever perhaps invented by man,) is therefore, in this case, the unquestionable inheritance of the first rude cultivators of the Arabic Language; yet I am as well aware as any of my readers, that those wandering inhabitants of the Desart cannot be reasonably thought to have acquired, while Speech itself was yet in its infancy, any, the most limited knowledge of those abstract general principles on which in theory it is found to depend.

In stating that their Language is formed on principles of deliberate art, I do not, therefore, mean to imply that they sat down, like so many Philosophers, to devise the best practicable system of Speech; but I am able to assert, because I have proved the fact, (SEE THE DISCUSSION AT PAGE 372 ET SEQ. OF the SECOND VOLUME OF THE FOLLOWING WORK,) that circumstances, of what nature, I cannot tell, have really given rise, in the Arabian Peninsula, to the adoption of a structure of Language obviously artificial in its earliest infancy, and formed on principles of sublime philosophy, such as might well do honor, notwithstanding a few human imperfections, to the united labor, ingenuity and talents of the most learned philosophers of the present age!

To those who have read the DIVERSIONS OF PURLEY, I think it hardly necessary to remark how nearly it concerns the credit of Mr. TOOKE's doctrines, considered as applicable to every human system of Speech, to get rid of the arguments that may be drawn by his opponents from the artificial structure of the Arabic Language; but unfortunately the rude inventors of that Language, as if purpofely to guard the credit of their ingenuity against the scepticism of modern philosophy, have so skilfully chosen their measures, as to render the artifice of the Language utterly impregnable to the assaults even of conjectural Etymology. Had they carried on the business of Inflexion by having recourse to the ordinary means of TERMINATIONS, it might have been

urged,

urged, with some probability, that those termination might sooner or later be traced to their origin as nouns or verbs; but generally speaking, they have had recourse to the more artificial means of INTERSECTION; a system, by which, (if the Arabic Language be not inspired, or if it be not at least the work of philosophers,) they have settled for ever, and settled in the affirmative, the great question that relates to the probable employment of the least obvious resources of art by the first rude cultivators of Speech.

THIS subject having been fully discussed in the course of my work, it is unnecessary however, and would be impracticable, to detail, in the short compass of a preface, the various deductions to which it must lead; and referring the reader to the work itself, I shall therefore take my leave of the subject of General Grammar, and proceed to offer a very few observations on the plan of my work considered as a Grammar of the Persian Tongue.*

To

* IN taking my leave of the subject of General Grammar, I shall venture to state, in a few words, the means by which, in my opinion, it may be soonest brought to a state of perfection.

IF we desire to determine the principles of General Grammar, it is essentially necessary, in the first place, to ascertain clearly the object of the science; and the name, I conceive, will easily guide us to that object, since every principle of General Grammar must be true of every possible system of Speech; not merely of all the Languages that now exist, but of all that *may* or *can* be formed hereafter, whether by artificial or other means. Now if we consider all the possible varieties of system that may be adopted in the formation of Language, we may well despair of our ability to found a single principle of General Grammar on the wavering basis of Etymological truth; for such truth is merely FORTUITOUS, not NECESSARY; whence it generally happens that the same fact which is etymologically true of one Language, is notoriously false of many other Tongues. Etymology, therefore, must be wholly discarded by the writer on General Grammar, or employed only in the way of illustration, to confirm, by a reference to the past history of individual words, his opinions on the nature of their present character and use.

HAVING discarded Etymology, it remains to be determined on what principle he is to proceed; and the question, I think, will be easily determined by those who consider that there are but two principles offered to his choice, one of which he has been forced to reject. Etymology out of the question, it remains that words may be classed with reference, merely, to the functions which they are found to perform in Speech; and as the same functions are necessarily performed in every Language, though not exactly by the same means, so it follows, (since the variety of means are

entirely

To those who consider brevity as the soul of Grammar, I know not how to apologise for the length of my work; but in truth brevity, with me, has been always subordinate to a higher object of ambition; that of furnishing a complete map of the Persian Language, not merely a rude outline, but an effective body of rules and examples from the authority of which there should be no appeal. If I have successfully accomplished this object, the length of my work will be pardoned by those whose suffrage I am most ambitious to obtain, and if it shall be studied according to the plan which is the most advantageous in my estimation, its bulk may possible cease to be felt as an evil, notwithstanding the well known adage on the subject of large and voluminous books.

THE

entirely disregarded by the writer on General Grammar,) that a classification of words formed on a principle of this nature, may be accurately applicable to every possible system of Speech.

How then are we to determine accuratetly the nature of the functions performed in Speech by the words or materials of which it is composed? Why simply by an examination of the facts of the case, and by endeavouring, to the utmost of our ability to form a theory according to the truth. And as it cannot be denied that theoretically speaking, the most perfect Language is that in which the functions of Speech are most minutely and clearly distinguished in terms, so it follows that "the principles of General Grammar may be studied with an ease and facility exactly proportioned to the excellence of the Language in which they are traced." They will be traced with difficulty in a rude Language, because it is the highest characteristic of such a Language to be defective in the number and variety of its terms, whence it happens that the same term will be often employed in the performance of more than one of the offices of Speech.

WE distinguish, in English, the substantive HEAT, from the adjective HOT; and it is a mark of poverty in our Language, that the distinction is lost in the case of COLD. It is a greater defect that most of the nouns ending in ING, (as LEARNING,) are at once participles and substantive nouns; and equally objectionable, in point of theory, that the word LOVE is a noun and a verb. The context, in all the cases of this nature, has no doubt been found sufficient to dispel every practical obscurity; but the defect in theory remains conspicuous, and as the Grammarian is not responsible for that defect, so the philosophy of Grammar will never permit him to confound, on that account, the distinctive characters of a noun and a verb. The word LOVE is a noun with him, because it is found to perform the functions of a noun; and it is also a verb, because it may be accurately employed as a verb. So true it is, grammatically speaking, that "words do indeed change their nature, so as to belong sometimes to one part of Speech, and sometimes to another;" and so very extraordinary, (I may perhaps be permitted to add,) that such a plain proposition should have been called in question at the expence of Mr. HARRIS, who wrote on GRAMMAR, not ETYMOLOGY, with which he had certainly nothing to do.

IN

The result of my experience as a practical teacher of the Persian Language, has impressed on my mind a firm conviction of the general inefficiency of the study of Grammatical rules by those who have no previous knowledge of the Language to which they relate; and to the mere beginner, I would teach, therefore, nothing more than the system of Orthography, and the ordinary inflexions of a noun or a verb; which must, of course, be the earliest acquirement of every man who undertakes to study a Language foreign to his own. In some Languages, such as the Arabic, the early study of Grammar does, indeed, appear to be necessary in the highest degree; but these are distinguished by an artifice of structure

If we desire, then, to acquire a clear conception of the nature of the functions performed in Speech by the words or materials of which it is composed, we must compare the various structure of various Tongues, and more especially fix our attention on those Languages in which they are most clearly distinguished in terms. The comparison of one Language with another, will enable us to appreciate whatever is excellent or defective in all; and the aids to be derived from a fine Language, will suggest a variety of useful distinctions that are likely otherwise to escape unnoticed. It follows, of course, that the finest Language is likely to create the best Grammarians; and it happens accordingly, in my opinion, that the Arabian Grammarians are distinguished for excellence, and so, also, are the Sanscrit Grammarians, who had to do (if I am rightly informed) with a Language equal or perhaps superior in excellence even to that of Arabia itself.

But of what nature are these circumstances that lead to the formation of a fine Language? This is a question of some difficulty, yet it is not, perhaps, wholly obscure. I venture to assume as a fact, that the English Language, notwithstanding the superiority of English Literature, is radically inferior in the principles of its formation, to the Greek; to the Arabic; to the Sanscrit; and perhaps, (Pray reader be not offended,) to that of the Hurons in North America, who really speak a very fine Language, according to the account of Charlevoix, the accuracy of which I do not doubt, since he had no motive to disguise the truth. In my opinion, every primitive Tongue, or to use a term somewhat less exceptionable, every pure unmixed Language (and Parent Languages are commonly pure,) is likely to be superior, in the general principles of its formation, to all the mixed Languages in the world. The reasons on which my opinion is founded, have been detailed at Page 372 of the second volume, to which I have already referred the reader; and I shall therefore merely observe here, that it may be well to ascertain clearly, the nature of those advantages which Literature is able to bestow upon Speech; and to distinguish these from other advantages (derived from the comprehensive operation of General Principles,) which Literature cannot possibly bestow. The operation of General Principles will be found, I think, to be most comprehensive in the pure Languages; and therefore it is, that I believe such Languages will be always superior to those that are mixed.

Here,

ture wholly inapplicable to other Tongues, and more especially to the Persian Language, which is formed on principles simple as those of our own. The student of that Language should therefore begin to read and translate at the earliest practicable period of time, and the questions of Grammar should be generally left for discussion in the order in which they may happen to occur. The necessity of acquiring a pretty correct knowledge of the MEASURES applicable to the formation of Arabic nouns, will be speedily obvious to every learner, and this difficulty once mastered, the Grammar need not be afterwards regularly studied, though its utility, as a work of constant reference to scholars, perhaps, not less than beginners, will be found, I hope, to justify the labor with which it has been compiled.

As a Persian Grammar, I know not, indeed, that the work is essentially defective in any respect; but I am almost entirely indebted for the valuable information contained in it, to the knowledge, industry, and admirable judgment of MOLOVEE ALLAH DAUD. It would have been easy for me to have employed the aid of other learned natives in my office, but he is the master under whom I have studied the writers on Arabic Grammar, and to whom, therefore, I am chiefly indebted for most of the opinions

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HERE, then, we have a ſource of excellence in Language, utterly independent of the cultivation of Literature; and the more attention we beſtow on the ſubject, the more its importance will riſe in our view. The excellence of the Arabic Language is plainly anterior to the cultivation of Literature by the Arab Tribes; and if the CELTIC of our Anceſtors be a pure Language, I think it probable, for that reaſon, that it will be found, even by impartial men, to merit the commendations beſtowed upon it by the Scotch Highlanders, who certainly prefer it to the Engliſh Tongue. The latter, practically ſpeaking, ſeems indeed to be fit for every thing; ſince MILTON and SHAKESPEAR have written in it; yet I am unable to prove its excellence otherwiſe than by a reference to the unequalled merit of its beſt authors, whereas I have proved the excellence of the Arabic Language without reference to its authors at all. In ſhort, I know not what there is to admire in the theory of the Engliſh Language, though its practical excellence cannot be queſtioned; but I well know that there is much to admire in the theory of the Arabic Language, and am diſpoſed to believe that the perfection of theory depends entirely on the preſervation of that unity of ſyſtem, which is to be expected only in a Language formed with reference to a ſingle ſource.

which I now entertain. The intelligence of his character promised a freedom and originality of enquiry to which his countrymen are not generally prone; and the success of his industry (often interrupted by the attacks of disease) has more than accomplished my expectations, though those of the Public may not be fulfilled. I care not how much of the merit of the following work the reader may be disposed to impute to him, nor how little may be accorded to me. I have everywhere performed my duty to the utmost of my ability, and those who advert to the discussions comprised in the course of my work, will be disposed, I think, to admit that I have preserved unimpaired the free exercise of my own judgment, though the more arduous task of supplying information has been very advantageously devolved upon him. This information has been chiefly deduced from the Language itself; for though I am indebted to a friend for the loan of a Persian Grammar, compiled by a learned Native of eminent acquirements, who devoted considerable attention to the subject, it did not prove to be of any great use. Besides this Grammar, we had, of course, an opportunity of consulting the prefatory dissertations of certain Lexicographers, of which I cannot generally speak with much praise.

Had I found it necessary to employ a system of Anglo-Persian Orthography, I should have had recourse to that of Mr. Gilchrist, the excellence of which is too well known to stand in need of any recommendation by me. The vowel points, universally retained in the course of my work, will, however, determine the pronunciation of every word; and in the next edition, if published by me, the Persian type which I have employed, will be certainly superceded by the Arabic character, the best by far, as remarked by Dr. Wilkins, for all the purposes of a Persian Press.

It remains only to state, without the ceremony of a formal dedication, that sentiments of esteem and affection on my part, conspire with the highest respect for his extensive attainments in

the Persian Language, to point out Mr. EDMONSTONE as the friend under whose aupices I desire to appear at the bar of the Public. The propriety of my choice will not be questioned by those who are qualified to offer an opinion on the subject; and for the satisfaction of others who have not that advantage, it may suffice to relate the following fact. Mr. EDMONSTONE, now Chief Secretary to the Government, formerly held the Office of Persian Translator; and the style of the translations, under his management, was improved into an accuracy, perspicuity and elegance, which has very justly obtained for his labors in that Department the reputation of models, to be imitated by every succeeding candidate for the Office.

MY sense of the merits of Mr. EDMONSTONE's character might indeed furnish matter for an ample panegyric; but it would be no gratification to him or to me, to expose to the broad glare of public inspection, the sentiments and sources of private esteem and regard, excited in the course of a long intercourse, and cherished in my mind by the clearest perception of those qualities on which they are founded.

ADVERTISEMENT.

THE English typographical errors that have crept into the following work, are neither numerous nor important; and as they cannot be hunted out without much trouble, the reader, I hope, will pardon me for omitting the liſt of Errata. It is of importance, however, to obſerve that the words inſerted between parentheſes in the laſt line of PAGE 26 OF THE 1ſt VOLUME, ought to be omitted; and that the word مرغزار PAGE 431 OF THE SAME VOLUME, has been miſtranſlated. It ſignifies "A place abounding in paſture;" being derived from the Arabic مرغ "Paſture;" or more literally, "The wallowing of cattle in the midſt of paſture." In VOLUME SECOND, PAGE 367, the phraſe گر بنگری اللیل یغشی النهار appears, on reference to the BOOSTAUN, from which it was taken, to allude to the loves of a fair lady and a black ſlave, who are there compared to the night and the day; and in PAGE 369 of the ſame VOLUME, (firſt and ſecond lines,) the words شرط and جزا have inadvertently been ſuffered to change places.

IN the Perſian part of the work, the moſt fatiguing attention has been paid to accuracy, and accuracy in general has been obtained; but thoſe who conſider the nature of the Perſian character, will not fail to obſerve its utter unfitneſs for every purpoſe of the Preſs, and the abſolute impoſſibility of preſerving, in its place, every ſhort vowel and diacritical point, and every minute junction of the medial letters; apt, as they are, to fall out and diſappear in the very proceſs of printing, however accurately corrected for the Preſs. A very moderate allowance for theſe difficulties, will place in a con-

ſpicuous

ſpicuous point of view, the pains which I have beſtowed on this mechanical part of my work; but it is poſſible, (I do not ſay probable,) that it may reach another edition; and, in that caſe, there is every reaſon to apprehend the occurence of numberleſs errors; the minuteſt of which, may convert into nonſenſe, a ſentence otherwiſe perfectly clear. I ſhall give an inſtance of this kind, by which the reputation of Sir William Jones has ſuffered, I doubt not, in the opinion of many Perſian Scholars; whoſe cenſures however ought, in all probability, to have been directed againſt the ignorance or careleſſneſs of thoſe who have undertaken to ſuperintend the publication of the later editions of his work. The following verſe occurs in every edition of his Grammar which I have ſeen:

چو برخاست ازلشکرکش کرد   رخ نامداران ماکشت زرد

"When the duſt aroſe from the APPROACHING army, the cheeks of our heroes turned pale;" &c.

Now the paſſage, ſo printed, is neither ſenſe nor poetry; for لشکر کش is not "an approaching army," but ſimply "the leader of an army;" and the meaſure of the verſe would puzzle the acquirements of the greateſt maſter of Perſian Proſody, becauſe, indeed, it is downright proſe. I had the curioſity to refer to the Shah Nama, from which it is taken; and found that the verſe had been written by the author as follows:

چو برخاست از لشکر گشن گرد   رخ نامداران ما گشت زرد

or with all the vowels points:

چُو بَرخاسْت اَز لَشْكَرِ گُشْن گَرْد   رُخِ نامداران ما گَشْت زَرْد

"When the duſt aroſe from that NUMEROUS army;" &c. for ſuch is the ſenſe of the term گُشَن Gŭshŭn or گُشْن Gŭshn, which Sir William Jones has looſely tranſlated by the word APPROACHING, though he might not be ignorant of its true ſenſe.

But

But in the abſence of the vowel points, there is nothing but the dot of the letter noon to diſtinguiſh لَشْكَرْكَشْ Lŭsh-kŭr Kŭsh "The leader of an army," from لَشْكَرِ گُشْن Lŭsh-kuré Gŭshn "a large army;" and thus, the omiſſion of a ſingle dot, has, in this caſe, occaſioned all the miſchief to which I have adverted, ſince its inſertion reſtores at once the meaſure and the ſenſe.

As the beſt chance of diminiſhing the number of errors in any future edition of my work, not publiſhed under my own eye, I recommend the employment of the Arabic character; and the utter expulſion of the vowel points wherever they can be ſpared; a point that may be everywhere eaſily determined by any man who is tolerably converſant in the ſubject of which it treats.

TABLE OF CONTENTS.

VOLUME FIRST.

Perfect

A GRAMMAR

OF THE

PERSIAN LANGUAGE.

THE Perſian language anciently comprehended ſeven dialects, four of which having gradually become obſolete, the other three were blended together; and the language, thus modified, was generally adopted throughout the empire.

THE three dialects, which contributed to the formation of the Perſian language, are the *Paurſee* (پارسی) or dialect of Perſia proper; the *Pŭhlŭvee* (پهلوی) or dialect ſpoken by the inhabitants of Rye, Hŭmŭdaun, and Iſpŭhaun; and the *Dŭree* (دری) or that dialect which was ſpoken in the leaſt frequented parts of the empire; and which, being leſs intermixed with foreign idioms than any of the reſt, has been ſaid, by ſome writers, to have been preferable for its purity to them all.

THE Perſian language, thus formed, appears to have ſubſiſted with out alteration until the era of Moohummud; the progreſs of whoſe religion in Perſia has not only occaſioned the introduction of many Arabic words into the Perſian language, but finally been the means of blending both languages together, in the manner ſtated by Sir WILLIAM JONES, who has

 juſtly

juſtly obſerved in the preface to his Perſian Grammar, that "one period often contains both languages, wholly diſtinct from each other in expreſſion and idiom, but perfectly united in ſenſe and conſtruction."

This intermixture of the Arabic and Perſian languages has produced a compound alphabet, conſiſting of thirty three letters, ſome of which are common to both languages, while others, as we ſhall ſoon have occaſion to obſerve, are peculiar to each.

The letters of the alphabet are as follows; and they are written, according to the cuſtom of ſome other Oriental nations, from the right hand to the left.

THE PERSIAN ALPHABET

EXAMPLES.

	Names of the Letters.		Finals.		Medials.		Initials.		Forms of the Letters.	
Alif		الف	دانا	بینا	داو	باد	آب	ابر	ا	A, Guttura
Ba *or* Be	بی	با	شب	تب	صبر	ببر	بود	برد	ب	B.
Pe	پی		لپ	چپ	سپس	سپر	پس	پر	پ	P.
Ta *or* Te	تی	تا	بست	دست	وتر	بتر	تمر	تبر	ت	T.
Sa *or* Se	ثی	ثا	روث	لوث	اثر	بثر	ثور	ثمر	ث	S, or Th.
Jeem		جیم	باج	تاج	محجر	شجر	جبر	جور	ج	J.
Che	چی		پیچ	هیچ	کچک	بچه	چوب	چین	چ	Ch.
Ha *or* He	حی	حا	صبح	فتح	بحر	بحر	حر	حور	ح	H, Guttural.
Kha *or* Khe	خی	خا	تخ	شخ	زخم	تخم	خط	خد	خ	Kh, Guttural.
Daul		دال	صد	بد	ندا	فدا	دل	در	د	D.
Zaul		ذال	کاغذ	تلمیذ	نذر	بذر	ذکی	ذم	ذ	Z.
Ra *or* Re	ری	را	تار	کار	فرد	مرد	رز	رم	ر	R.
Za *or* Ze	زی	زا	ساز	راز	بزم	رزم	زور	زر	ز	Ż.
Zja *or* Zje	ژی	ژا	کاژ	دژ	غژب	دژم	ژرف	ژا	ژ	Zj, or S, in the [word pleasure.
Seen		سین	بس	کس	فلس	رسن	سمر	سر	س	S.
Sheen	. .	شین	گوش	هوش	جشن	چشم	شهد	شهر	ش	Sh.

Names of the Letters.		Finals.		Medials.		Initials.		Forms of the Letters.	
	صاد	شخص	خاصّ	قصد	قصم	صدف	صاب	ص	S.
	ضاد	خوض	حوض	خضر	حضر	ضدّ	ضعف	ض	Z.
	طا	رهط	سخط	بطن	وطن	طوق	طاق	ط	T.
	ظا	غيظ	حفظ	نظم	نظر	ظرف	ظفر	ظ	Z.
	عين	سجع	صبع	بعد	سعد	عمل	عسل	ع	A, I, Oo Guttural.
	غين	ميغ	تيغ	زغن	چغد	غور	غم	غ	Gh, Guttural.
فی	فا	سيف	حيف	نفر	سفر	فكر	فام	ف	F.
	قاف	خلق	حلق	بقر	سقر	قوس	قرص	ق	K, formed at the root of tongue.
	کاف	خشک	مشک	مکر	شکر	گرو	کن	ک	K.
	گاف	رنگ	سنگ	جگر	دگر	گبر	گير	گ	G.
	لام	گل	مل	علم	قلم	لون	لب	ل	L.
	ميم	ستم	شکم	چمن	ثمن	مار	مور	م	M.
	نون	صحن	سخن	بند	چند	نعل	نم	ن	N.
	واو	مرو	سرو	پور	نوو	وعظ	وحد	و	W, V, O, Oo,
ای	ها	ماه	راه	شها	بها	هور	هنر	ه	H, Guttural.
	همزه	حياء	مراء	ذئب	رأس	اجر	امر	ء	A, Oo, I Guttural.
يی	يا	سهی	رهی	چيد	ديد	ياد	يد	ی	Y, I, Ee, E.

It will be obvious from the preceding examples, that almoſt every letter in the Perſian alphabet poſſeſſes various forms, the application of which can only be determined by the relative poſition of each letter, and by the letter to which it is prefixed or ſubjoined.

A detail of theſe forms, although it might facilitate the art of writing, would not enable the learner to read the Perſian character currently; becauſe, whatever attention he might beſtow on the various forms of each letter, he would ſtill be unable to diſcover any one letter, among ſeveral others which often aſſume the ſame form, varied only by the number and ſituation of the diacritical points, (generally omitted or miſplaced) which are applicable to each. It is therefore deemed unneceſſary to detail the various forms of each letter, ſince they are very numerous, and may be learnt in practice, much more eaſily than they can be acquired by any other means.

The Perſian alphabet, like that of every other language, might be divided into vowels and conſonants; the latter of which comprehend the whole of the alphabet, with the exception of the letters ا ع ی, and occaſionally و. But although theſe letters correſpond with the definition of the vowels, given in Doctor Lowth's Grammar, yet there is one property, common to the vowels of other languages, which they do not poſſeſs.

The vowels and conſonants of other languages, by their mutual combination, may be formed into words and ſyllables; or in other words the vowels are uſed as inſtruments for enunciating the conſonants, ſince it would be impoſſible to pronounce any word, (if any word exiſted) which conſiſted of conſonants only. Of this property thoſe letters of the Perſian alphabet, which appear to correſpond with vowels, are entirely deſtitute; and therefore, in this point of view, the Per-

ſian alphabet may be ſaid to poſſeſs no vowels, ſince the various letters, of which it is compoſed, cannot be combined into words and ſyllables, without the aſſiſtance of certain marks, which have been invented for that purpoſe, and which, although they are ſeldom written in Perſian books, are nevertheleſs invariably underſtood, being indiſpenſibly neceſſary to the formation, as well as to the juſt pronunciation of every word.

These marks are the only vowels admitted to be ſuch by eaſtern grammarians; and the term حُرُکات *Hŭrŭkaut*, ſignifying *qualities of motion*, which is applicable to them all, ſufficiently points out the uſe for which they are intended; namely, that of enabling the ſpeaker to pronounce two or more conſonants, by conferring on ſome of them additional ſounds, which would be expreſſed by the ſhort vowels of other languages.

These marks, which are three in number, are known in Perſian grammar by the terms *Zŭbŭr* (زَبَر), *Zere* (زیر), and *Peiſh* (پیش); and in Arabic grammar, to which they are equally applicable, they are termed *Fŭt'ha* (فَتْحه), *Kuſra* (کَسْره), and *Zumma* (ضَمّه). The ſecond, when written, is expreſſed by the mark (ِ) placed under the letter to which it appertains, as in the word فِکْر *Fikr* (thought); and the firſt, and third, are expreſſed by the marks (َ) and (ُ), placed over their reſpective letters, as in the words کَرَم *Kŭrŭm* (bounty,) and ظُلْم *Zoolm* (tyranny.)

The ſounds repreſented by theſe ſhort vowels nearly correſpond with thoſe expreſſed by the Engliſh vowels *u*, *i*, and *oo*, in the words *but*, *bit*, and *book*; which, in the Perſian character, would be thus written: بَت. بِت. بُک.

The ſhort vowels, however, are invariably ſubjoined to their reſpective letters, and hence it is evident, that the letter ب

(for

(for example) may be means of its vowel points, represent the sounds of *bŭ* بَ, *bi* بِ, and *boo* بُ, in the three words above mentioned, but never can represent those expressed by reversing these letters, as in the syllables *ŭb*, *ib*, and *oob*. In order to represent the sounds of the short vowels, when they occur at the beginning of a word, or of a syllable, the letters *Alif* or *Humza* are therefore employed, and the sounds, which they are intended to express, are determined by the vowel points which may be subjoined to them. Thus in the words اَسْتَر *Ŭstŭr*, (a mule,) اُشْتُر *Ooshtoor*, (a camel,) and اِشْکَم *Ishkum*, (the belly,) the letter *Alif* evidently possesses no sound of its own, but represents successively the sounds of the *three short vowels, which are subjoined to it in these three words*. The letter *Humza* is nearly the same with *Alif*, the form of which it generally assumes, as we shall have occasion to remark in the sequel.

The long vowels and diphthongs of the Persian language are certainly represented by means of the letters ا و ء ع and ی; but as the sound of the letter ء approaches very nearly to that of ا, and as the letter ع can be accurately pronounced by a native of Arabia only, we shall, for the present, confine our remarks to those long vowels and diphthongs, which are formed by means of the letters ا و and ی.

The letters ا و and ی, in order to represent the long vowels and diphthongs, must necessarily be *quiescent*, or not moveable by a vowel point; and like all the other letters of the alphabet, they must be connected with those which precede them, by means of the حرکات *Hŭrŭkaut*, or short vowels, which have already been mentioned. Their combination with the letter ب, in the syllables با بو and بی, is therefore not complete in itself; but, on the contrary, indispensibly requires the intervention of a vowel point, in the same manner, as when the letter ب is connected with the consonant ت, in the syllables, بَت بِت and بُت.

But

But the short vowels, when they are thus applied, serve not only to connect the letter ا و and ى, with those which precede them, but also to vary the sounds of these letters; and consequently, as there are three short vowels, each of which might precede the letters ا و and ى quiescent, in the syllables اَ وُ يِ and وَ يَ; the representatives of the long vowels and diphthongs, thus formed, would be increased to the number of nine, if the letters ا و and ى could follow every short vowel. From this number, however, four must necessarily be deducted, because the letter *Alif quiescent* never follows any vowel but *Zŭbŭr;* while the letter و never occurs after *Zere,* nor the letter ى after *Peish.*

It must farther be remarked that و frequently becomes a consonant, represented by the letter *v* in the English language; and in that case, it could not possibly represent a long vowel, even if it were to follow *Zere.* This combination however, never occurs in any word which is purely Persian; and although it very often occurs in Arabic words, the letter و, in that case, always represents the consonant *v*; and still the combination is thought so harsh as invariably to occasion a permutation in the letter. Practically speaking therefore the letter و, whether it be a vowel or a consonant, never occurs as a *quiescent letter,* after the vowel *Zere,* in any Arabic or Persian word.

To illustrate this observation by an example. The letter و *quiescent,* occurring after the vowel Zere, in the word مِوْزان *mivzaun* (a measure), derived from وَزْن *wuzn* (weight), is changed into ى; and the word مِيزان *meezaun* is invariably substituted for مِوْزان, which is the original form of that derivative noun.

If no more than one long vowel or dipththong had been represented by the same combination, it is evident that the number of those

formed.

formed by means of the letters ا و and ى, muſt have been reduced to five; but as the letter و, after *Peiſh*, repreſents two long vowels, and as the letter ى, after *Zere*, repreſents two more, the number is thus encreaſed to *ſeven;* the ſounds of which may be expreſſed in the Engliſh language by the words *haul, fowl, hole, rule, ſage, here,* and *hire.* Theſe words would be thus written in the Perſian character: هال, فول, هول, رول, سيج, هير, هاير; and if the firſt conſonants be thrown out of the account, it will be evident that the ſounds of the long vowels or dipththongs are repreſented, in every inſtance, by the combination already ſtated, of ا و *and* ى *quieſcent, with the vowel points which prcede them.* This combination may be farther illuſtrated by the following Arabic or Perſian words, in which the ſame ſounds occur, in the ſame order: مال *Maul* (wealth), كودن *Kowdŭn* (a fool), مور *More* (an ant), سود *Soode* (gain), بيد *Bede* (a willow), پير *Peer* (an old man), and ميل *Myle* (inclination).

It is to be obſerved, that the ſounds expreſſed by the letters و and ى in the words مور *an ant*, and بيد *a willow*, are peculiar to Perſian words; and the letters و and ى, whenever they expreſs theſe ſounds, are diſtinguiſhed, ſometimes by the terms فارسى *Faurſee*, or عجمى *Ajŭmee*, ſignifying *Perſian;* and more frequently by the term مجهول *Mŭjhool*, which literally ſignifies *unknown*, becauſe the ſounds, repreſented by the letters و and ى *Mŭjhool*, are unknown in the Arabic language.

The ſounds expreſſed by the ſame letters in the words سود *gain*, and پير *an old man*, are equally common to Arabic and Perſian words; but the letters و and ى, in this caſe, are diſtinguiſhed occaſionally by the terms تازى *Tauzee* or عربى *Arabee*, ſignifying *Arabian;* and occaſionally by the term معروف *Maaroof*, which literally ſignifies *known*, becauſe the ſounds of و and ى *Maaroof* are known in the Arabic language.

It will be found of confiderable importance to recollect the diftinction here ftated, between *Wao* or *Ya Maaroof*, and *Wao* or *Ya Mŭjhool*, becaufe there will frequently be occafion to ufe thefe terms, in the courfe of the work.

Between the letters ا و and ی, and the vowels زبر زیر and پیش, there is an evident connection; becaufe the found, reprefented by the letter ا, is only a prolongation of that reprefented by the vowel زبر; and the fame relation exifts, between the letters ی and و, and the vowels زیر and پیش. The vowels *Zŭbŭr*, *Zere*, and *Peifh*, are therefore termed homogeneous with the letters *Alif*, *Wao*, and *Ya*; and the five long vowels, formed by means of fubjoining thefe letters to their homogeneous fhort vowels, muft neceffarily be *fimple*; becaufe the combination of two founds, effentially different, is indifpenfibly neceffary to the formation of a diphthong.

It is evident, therefore, that the letters و and ی reprefent dipththongs only when they follow the vowel زبر; and that the letter ا never can reprefent a dipththong, becaufe it invariably follows that vowel.

The Perfian dipththongs, formed by means of the letters و and ی, are therefore comprehended in the Englifh words *fowl* and *hire*; and in the words *bole*, *rule*, *fage*, and *here*, they form fimple long vowels.

All the long vowels, expreffed by the combination of a quiefcent ع or ء with the vowel points which precede them, muft neceffarily be dipththongs, becaufe thefe letters have no homogeneous fhort vowels; and therefore, in every poffible cafe, the found of the fhort vowel will be combined with that of the quiefcent letter which follows it. The following are examples of dipththongs, formed by the combination of ع or ء quiefcent, with the vowel points which precede them; but the founds of

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these dipththongs cannot be well represented in the English character, because ع and ء have no corresponding letters in the the English alphabet: مَعْبَر *Maabŭr* (a ferry), مِعْبَر *Meabŭr* (a ferry boat), مُعْتَاد *Mooataud* (usual), رَأْس *Raas* (the head), بُؤْس *Boos* (a calamity), and بِئْر *Beer* (a well).

In the three last examples, the letter *Humza* successively assumes the forms of *Alif*, *Wao*, and *Ya*, a pecularity, of which we shall have occasion to speak in the sequel; at present it is only necessary to observe, that the long vowels or dipththongs, if they occur in the middle or at the end of a syllable, are invariably formed in the manner already stated; namely, *by the combination of* ا ع ء و *and* ی *quiescent, with the vowel points which precede them.*

It is evident, however, that this combination cannot be formed at the beginning of a word, or a syllable, without the assistance of an *initial Alif*; because it has already been shewn, in the examples اَبْ *ŭb*, اِبْ *ib*, and اُبْ *oob*, or اَسْتَر *Ŭstŭr*, اِشْكَم *Ishkŭm*, and اُشْتُر *Ooshtoor*, that the sound of a vowel point, at the beginning of a word, or of a syllable, is invariably represented by a moveable *Alif*. Accordingly, the same long vowels and dipththongs, already illustrated by the words *haul*, *fowl*, *hole*, *rule*, *sage*, *here*, and *hire*, again occur at the beginning of the words *awl*, *owl*, *ode*, *ooze*, *age*, *eve*, and *ire*; (آل اَوْل اُود اُوز اِیج اِیو اَیر) and in this situation, necessarily require to be expressed by an initial *Alif*, which is rejected, when they occur in the middle, or at the end of a syllable. The following are examples of Persian or Arabic words, in which, the same long vowels and dipththongs occur in the same order and situation: آل *Awl* (descendants), اَوْباش *Owbaush* (debauchees), اُورْمُزْد *Ore,moozd*, (the first day of every solar month), اُولاد *Oolaud* (the name of a demon in Mauzhunduraun), اِیزِد *Aizid* (the Deity), اِیرَان *Eeraun* (the name of a province of Persia), اَیْدِی *Idee* (hands).

The rejection of *Alif*, in the formation of theſe long vowels, and dipthtongs, when they occur in the middle, or at the end of a ſyllable, and its inſertion, when they occur at the beginning of a word, or of a ſyllable, will ſtand the teſt of any example, which can be adduced in the language; and hence I have been led to conclude, that the letter *Alif*, in this ſituation, has no radical ſound of its own; but ſerves merely to repreſent the ſound of its vowel point.

This however is not the opinion, adopted by the Perſian grammarians, who think, that the vowel points never alter the radical ſound of any letter, but merely ſerve to beſtow on it ſome additional ſound; as in the inſtance of the letter ب, the ſound of which is diſtinctly preſerved in every poſſible combination with the vowel points. The ſyllables بَ, بِ, and بُ, therefore, if written in the Engliſh character, would be repreſented by the letter *b*, followed by three ſhort vowels, correſponding with the ſounds of *u*, *i*, and *oo*, in the words *but*, *bit*, and *book*; but the letter *Alif*, moveable by the vowel points, in the words اَسْتَر, *Uſtür* (a mule), اُشْتُر *Ooſhtoor* (a camel), and اِشْکَم *Iſhküm* (the belly), diſappears entirely, when theſe words are written in the Engliſh character, and the ſounds only, which are expreſſed by its vowel points, are then retained.

Whether the letters ا and و, in this ſituation, do or do not poſſeſs any radical ſound, it muſt now be left to the judgment of the reader to decide.

A letter poſſeſſing a vowel point is termed مُتَحَرِّك *Mootü-hürrik*, (or moveable), and the firſt letter of every word, and even of every ſyllable, muſt neceſſarily be moveable, becauſe it is otherwiſe impoſſible, in the opinion of Eaſtern grammarians to pronounce the word.

Hence ariſes that peculiarity, in the pronunciation of Engliſh

words

words, beginning with two consonants, (or in other words beginning with a letter not moveable) which has been generally remarked in the natives of India, and by which they invariably adject a short vowel to the first consonant, as in the words *Smith*, *Spear*, &c. which would be changed, in their pronunciation, into *Ismith* and *Ispear*, or *Simith* and *Sipear*.

But although the first letter of every word must necessarily be moveable, it is by no means requisite that all the other letters should also be so; and in order to distinguish those letters in a word, which possess no vowel point, another mark (ْ) has been invented, which is known in grammar by the term سُكُون *Sookoon*. The word سُكُون literally signifies *rest* or *quiescence*, and every letter, possessing this mark, is said to be سَاكِن *Saukin*, or زَدَه *Züda*, that is, quiescent, or not moveable by any of the vowel points.

In the Persian language, the last letter of every word, is necessarily quiescent, excepting in construction, as we shall have occasion to observe hereafter; and it may farther be remarked, that two following quiescent letters very often occur in Persian words, and sometimes three, provided the first be what is termed a مَدّه *Mudda*, or *simple long vowel* in Arabic grammar; that is, an ا, و or ي quiescent, following their homogeneous vowels. The words زُبَان *Zoobaun*, (the tongue), زَبُون *Züboon*, (vile), and زَمِين *Zümeen*, (the earth), furnish examples of each of these letters, in that situation, in which they are known by the term *Mudda*; and it will be found of considerable importance to recollect the meaning of this term, which will frequently occur in the course of the work. The effects of the mark سُكُون may be observed in the word گُشْتَاسْپ *Gooshtasp*, a man's name; in which, the letter *Alif* being a *Mudda*, the mark *Sookoon* is applicable to three following letters at the end of the word, as well as to the letter ش in the first syllable.

But although the laſt letter of every Perſian word be neceſſarily quieſcent, the contrary happens in the Arabic language, in which, the laſt letter of every declinable noun is often moveable by a *double vowel point;* as, in the nominative, relative, and objective caſes of the word زَيْد *Zyde,* a man's name, which, in the Arabic language, would be thus written: زَيْدٌ *Zydoon,* زَيْدٍ *Zydin,* and زَيْدًا *Zydŭn.* It will be evident, from this example, that the ſecond vowel point is pronounced, as if it were *a quieſcent noon;* and accordingly, every double vowel point, occurring in this ſituation, is known in grammar by the term تَنْوِين *Tŭnveen,* or *Nunnation,* that is, *the adding to a word the ſound of the letter Noon.* In general, the laſt letter of thoſe Arabic words, which are introduced into the Perſian language, is rendered quieſcent; but ſome inſtances occur, in which *Tŭnveen* is preſerved, ſuch as مُشَارٌ اِلَيْهِ *Mooſharoon ilayh,* (the abovementioned), مُعْتَمَدٌ عَلَيْهِ *Mooatŭmŭdoon alayh* (confidential,) &c. The ſound of *Tŭnveen* after the vowel *Fŭtha,* is invariably marked by a final *Alif,* unleſs a word end with ة or ء. Examples: اِتِّفَاقًا *Ittifaukŭn* (by chance), مُجْمَلًا *Moojmŭlŭn* (in ſubſtance), تَفْصِيلًا *Tufseelŭn* (in detail), يَقِينًا *Yŭkeenŭn* (certainly), دَفْعَةً *Dŭfatŭn* (at once), رَجَاءً *Rejauŭn* (in hopes) &c.

Of the vowel points and the mark سُكُون it only remains to be obſerved, that although they are uſually omitted in Perſian manuſcripts, they are minutely noted in every good lexicon; and indeed they are ſo neceſſary to the pronunciation, and to the meaning of the words, that their omiſſion would often be attended with the utmoſt obſcurity and confuſion.

Besides the marks already mentioned, there are two other, of common occurrence in the Perſian language, the uſes of which it will now be proper to explain. The firſt is the mark (~) مَدّ *Mudd,* which is applicable to the letter *Alif* only, or to *Humza,* when it aſſumes the form of *Alif;* and it implies that every *Alif,* over which it is placed, repreſents *a double Alif,* *the*

the firſt moveable by the vowel Zŭbŭr, and the ſecond quieſcent; as in the words آمدن or اامدن *Aumŭdŭn* (to come); آوردن or ااوردن *Auwŭrdŭn* (to bring); آموختن or ااموختن *Aumokhtŭn* (to learn); آب or ااب *Awb* (water); آل or اال *Awl* (deſcendants); &c. In Perſian lexicons, an *Alif* poſſeſſing the mark مد is termed الفِ کشیده *Alifé Kŭſheeda, or the lengthened Alif;* and this mark occurs in many Arabic and Perſian words.

The ſecond is the mark تشدید *Tŭſhdeed,* which is applicable to any letter in the alphabet excepting *Alif;* and implies that every letter, over which it is placed, muſt be doubled; and that the firſt of the two letters, thus repreſented, poſſeſſes no vowel point. The examples تکبّر *Tŭkŭb boor* (pride), تفحّص *Tŭfŭh hoos* (ſearch), خرّم *Khoor rŭm* (glad), and فرّخ *Fŭr rookh* (happy), will ſufficiently illuſtrate the application of this mark to Arabic and Perſian words.

It is to be obſerved that double letters, in the Perſian language, are to be pronounced with an emphaſis much ſtronger than that with which it is uſual to pronounce thoſe double letters, which frequently occur in Engliſh words; and indeed, it may be remarked, that there are not many words in the Engliſh language, which would require to be expreſſed by a double letter, if they were written in the Perſian character. Our double letters are generally, if not invariably, pronounced as if they were ſingle letters, and ſeem to anſwer no end, except that they are often neceſſary to aſcertain the ſound of the letter which precedes them. For inſtance, if *u,* in the word *mummy,* be pronounced with the ſame ſound which it has in *but,* the word might be written without any double letter, and the pronunciation would be exactly the ſame; or, at leaſt, the diſtinction would be ſo trifling, as almoſt to eſcape obſervation. In the Perſian language the occurrence of a double letter is rendered ſo obvious in the utterance, that it is impoſſible, any where except at the end of a word, to miſtake it for a ſingle letter.

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In every word, therefore, in which the mark *Tuſhdeed* occurs, a ſhort pauſe is uſually made on the firſt of the two letters repreſented by that mark; as in the examples already given, in which, (as they are written in Engliſh characters) the pauſe is marked by a comma, placed after the firſt of the two homogeneous letters.

Two homogeneous letters (the firſt being quieſcent) never occur at the end of a Perſian word, but they very often occur at the end of an Arabic word, and in this ſituation will neceſſarily be leſs obvious in the utterance, than they would be in any other, unleſs the ſecond letter obtain a vowel point, in which caſe the ſound of both letters will be diſtinctly heard. Examples: دُرّ *Doorr* (a pearl), دُرِّ شاهوار *Door re Shahwaur* (a royal pearl), حَدّ *Hudd* (a boundary) حَدِّ مَمْلُوكَت *Hud'de mumlookut* (the boundaries of the empire), &c. In this ſituation, the ſecond homogeneous letter is often rejected by the Perſians. Examples; نَبِی *Nubee* (a prophet), properly نَبِیٌّ *Nu bee'yoon*, مَرضی *Murzee* (approved), properly مَرْضِیٌّ *Murzeeyoon*.

If two homogeneous letters occur together, the firſt poſſeſſing a vowel point, they are both invariably written as in the word اُمَم *Oomum*, the plural of اُمَّت *Oom'mut*, ſignifying *a tribe*.

Although the pronunciation of the Perſian letters cannot be conveyed with accuracy through the medium of the Engliſh alphabet, it may be uſeful to inſert here a few rules on that ſubject, partly extracted from a work on Arabic grammar, called the شَرحِ اُصُولِ اَکبری *Shur he Ooſoole Akburee*; and as theſe rules have a reference to that mode only, in which the letters are pronounced by the Arabs, and not by the Perſians, we ſhall remark ſuch deviations as uſually occur in the pronunciation of the Perſians; and endeavour, where it is practicable, to illuſtrate the ſound of each letter by examples drawn from the

Engliſh

English language, and where these are not to be found, by such remarks, as may appear most likely to convey to the reader, a just conception of the organs employed in their formation.

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1 2 3

These three letters are formed at the lower extremity of the throat, the first being nearer to the breast than the second, and the second nearer than the third.

The letter ها is an aspirate, corresponding with *h* in the word *hope*, and if it occur at the end of a word, it is a very slight aspirate, like the same letter in the interjection *ah!* When this aspirate is almost imperceptible, as in the word خانه *Khauna* (a house), it is termed های خفی and های مخفّف (*Hae Khŭfee* and *Hae Mookhŭffŭf,*) or *the gentle aspirate,* and possesses merely the sound of the vowel *Zŭbŭr;* in opposition to the same letter, in many other words, such as زره *Zirih* (armour), پادشاه *Paudshauh* (a king), &c. in which, the aspirate, being more perceptible, is therefore termed های جلی and های مظهر (*Hae Jŭlee* and *Hae Moozhŭr*) or *the distinct and sensible aspirate.*

Of the letter همزه, it is a singular peculiarity, that when it enters into the composition of a word, it very seldom retains its own proper form, but is most commonly written as an *Alif,* a *Wao,* or a *Ya.* It occurs as a quiescent letter, under each of these forms, in the words رأس *Raas* (the head), بئر *Beer* (a well), and بؤس *Boos* (a calamity); and in رؤوس *Rooöos* the plural of رأس and فضائل *Fŭzauïl,* the plural of فضیلت *Fŭzeelŭt,* (excellence), it successively assumes the forms of a moveable و and ی. In Arabic grammar, every moveable *Alif* must necessarily be *Humza,* because *the real Alif, in that language, is said to be invariably quiescent.* The real *Alif,* in every Arabic word, will therefore follow its homogene-

 ous

ous vowel *Zŭbŭr*, and repreſent the ſound of the long vowel *au*, in the word *Haul*. In Perſian words alſo, this letter is neceſſarily quieſcent, if it occur in the middle, or at the end of a ſyllable; but if it occur at the beginning of a word, or of a ſyllable, it is invariably moveable, and will neceſſarily, in that caſe, repreſent the ſound of the ſhort vowel which may be ſubjoined to it.

In ſome provinces of Perſia, the letter *Alif quieſcent* is frequently rejected in utterance, and the ſound of the vowel *Peiſh*, or of *Wao e Mauroof*, is ſubſtituted for it, as in the words راندن *Raundŭn* (to drive), ماندن *Maundŭn* (to remain), ايران *Eeraun* (a Perſian province), ايراني *Eeraunée* (a native of that province), غلام *Ghoolaum* (a ſlave), &c. all of which might be pronounced, as if they were thus written: رندن *Rŏŏndŭn*, مندن *Moondŭn*, ايرون *Eeroon*, ايروني *Eeroonee*, and غلوم *Ghooloom*. It is altogether uncertain, however, in what words it may, or may not be admiſſible to adopt this pronunciation; and as it never can be erroneous to adopt the other, it is much better to pronounce the words, juſt as they are written.

The letter *Humza*, at the beginning of a word, when moveable by the three vowel points, invariably aſſumes the form of *Alif*, and has exactly the ſound of that letter in the words استر *Ŭſtŭr* (a mule), اشتر *Ooſhtoor* (a camel), and اشکم *Iſhkŭm* (the belly), which are purely, Perſian, and in which, a moveable *Alif* may therefore occur. Examples: افضل (more excellent), انسان *Inſaun* (a man), انس *Oons* (habit). In many caſes, there ſeems to be no real diſtinction between what is termed a moveable *Humza* in the Arabic, and a moveable *Alif* in the Perſian language; but in other inſtances the diſtinction is obvious, the letter *Humza* being pronounced with conſiderable difficulty as will be evident in the ſequel. The ſound of *Humza* quieſcent reſembles that of *Alif*, *Wao*, and *Ya*, in the ſame ſituation; but being formed near the breaſt, it is uttered with ſome degree of

difficulty,

difficulty, and ſeems to be more harſh than any of theſe letters. In order to diſtinguiſh the letter *Humza*, when it aſſumes the form of an *Alif*, a *Wao*, or a *Ya*, it is uſual (every where except at the beginning of a word) to write it, in its own ſhape, above theſe letters, as in رأس *Raas* (the head), بؤس *Boos* (a calamity), بئر *Beer* (a well); and grammarians have alſo determined, that the two points, uſually placed under the letter ى, ought to be omitted when that letter repreſents *Humza*. A more particular account of the letter *Humza*, and of the rules by which its form is determined, will be found in the ſequel.

عَيْن حَا

4 5

THESE two letters are ſaid to be formed in the middle of the throat, the firſt being ſomewhat lower down than the ſecond.

THERE is no letter, in the Engliſh alphabet, the ſound of which has any reſemblance to that of ع, and the name of this letter cannot be more nearly repreſented, in Engliſh characters, than by the word *Aïn*. By endeavouring to pronounce the letter *A* in this word, from the middle of the throat, and by compreſſing the parts of the throat as much as poſſible, ſome idea may be formed of the real ſound repreſented by this letter, when it is moveable by the vowel *Zŭbŭr*; and in the words عِبْرَت *Ibrŭt* (advice), and عُسْرَت *Oosrŭt* (poverty), in which it is moveable by the other two vowel points, a ſimilar idea may be formed, by pronouncing the two ſhort vowels *I*, and *Oo*, at the beginning of theſe two words, from the ſame place, and with the ſame precaution. The letter ع *quieſcent* may form a dipththong, with any of the vowel points, as in the words مَعْبَر *Maăbŭr* (a ferry), مِعْبَر *Meabŭr* (a ferry boat), and مُعْتَاد *Mooataud* (uſual); and the ſound of it, in each of theſe examples, approaches to that of the *Alif quieſcent*, from which it is diſtinguiſhed, in my opinion, merely by that ſtrong contraction of the muſ-

cles of the throat, which is neceſſary to its proper enunciation, and by its capacity to form a dipththong with all the three vowel points, in oppoſition to the letter *Alif quieſcent*, which never follows any vowel but *Zŭbŭr*. Let any one endeavour to pronounce the letter *Alif*, in the word باد *Baud* (wind), with that contradiction of the muſcles of the throat, which is neceſſary in the pronunciation of ع, and it will be converted into the Arabic word بعد *Baad* (after).

The letter ح is an aſpirate, like the letter ه, but much more harſh, and formed by a ſtrong compreſſion of the middle parts of the throat. In Hindoſtan, and probably in Perſia, the pronunciation of this letter is entirely confounded with that of ه, but, properly ſpeaking, it ought to be very differently pronounced. There is no ſound, in the Engliſh language, correſponding with that of ح, as it is pronounced in Arabia; but ſome idea may be formed of the ſound which this letter ought to poſſeſs, by pronouncing *h*, in the word *hall*, from the middle of the throat, and by compreſſing the parts of the throat as much as poſſible.

غين   قا
6   7

These two letters are formed at the top of the throat, near the mouth; the firſt being formed a little lower down than the ſecond. The ſound of غ is compounded of *g* and *h*, but not ſo as to preſerve, diſtinctly, the ſound of either of theſe letters. On the contrary, a new ſound ariſes out of this combination, in the ſame manner, as when the letter *ſ* is compounded with *h*, in the word *ſhip*. There is no word, in the Engliſh language, by which to convey to an Engliſhman any idea of the ſound of خ, but Scotchmen may eaſily recognize it, as being very ſimilar to the guttural ſound of *gh*, in the word *daughter*. A Scotchman, in pronouncing this word, will diſtinctly articulate the letter خ; and by throwing a good deal more of *g* into the combination, he can ſcarcely fail to pronounce غ. The letter

letter خ has the ſame relation to *kh*, which غ has to *gh*. The ſeven letters, above mentioned, are termed حُرُوفِ حلقی *Hooroofe Hŭlkee* or *guttural letters*, becauſe they are all formed in the throat.

قاف کاف
8 9

THE firſt of theſe letters is a *k*, formed at the very root of the tongue, by preſſing it againſt the fleſhy part oppoſite to it; and thoſe who endeavour to pronounce the letter *k*, in this manner, muſt of neceſſity pronounce the letter ق. The letter ک is another *k*, very nearly correſponding with our own; from which it cannot eaſily be diſtinguiſhed, although it is ſaid, by Arabian writers, to be formed ſomewhat higher up in the mouth.

جیم شین یا
10 11 12

THESE letters are ſaid to be formed at the middle of the tongue, by preſſing it againſt that part of the palate, which is oppoſite to it. The ſounds of the firſt and ſecond correſpond entirely with thoſe of *j* and *ſh* in the words *juſt* and *ſhip*; and the ſound of the third, when moveable by a vowel point, is preciſely the ſame with that of *y*, in the words *yes* and *youth*. The various ſounds of the letter ی, when it repreſents a long vowel or a dipththong, have already been illuſtrated by the words *here*, *ſage*, and *hire*; but it ought to be obſerved, that the ſound of *Yaé Mujhool*, in many inſtances, approaches more nearly to that of *ai* in *air*, than of *a* in *ſage*. If *Ya* occur, as a quieſcent letter, after a *Mŭdda* or *ſimple long vowel*, it is quite ſilent; or at leaſt, its pronunciation will then be ſo ſlight, as to be ſcarcely perceptible. The words خُوی *Khoo* (the diſpoſition), رُوی *Roo* (the face), and جای *Jau* (a place), furniſh examples of this obſervation. In this ſituation, it is often omitted in writing, as in the words خُدا *Khoodau* (God), رُو *Roo* (the face), and بُو *Boo* (a ſmell), which are nearly as common as خُدای, رُوی, and بُوی.

ضاد

13

THIS ſtrange letter is ſaid to be formed by the Arabs on the whole of one ſide of the tongue, by preſſing it againſt the teeth which are oppoſite to it; beginning near the root of the tongue, and ending near the point. In pronouncing this letter, ſome people are ſaid to make uſe of the left ſide of the tongue, and others of the right ſide. It is impoſſible for thoſe, who have never heard it pronounced by an Arabian, to form any idea of its proper ſound; but in the Perſian language, it is entirely confounded with ز, and both correſpond with our *z*.

14

THIS letter is alſo ſaid to be formed by the Arabs on one ſide of the tongue, by preſſing it againſt the palate; beginning, not ſo near the root of the tongue as in the letter ض, and ending at the point. In the Perſian language, it is pronounced exactly like the letter *l*.

را

15

THE letter ر is alſo ſaid to be formed by the Arabs on one ſide of the tongue, by preſſing it againſt the palate; but in the pronunciation of the Perſians, though ſomewhat ſofter, it nearly correſponds with *r*.

نون

16

THIS letter correſponds with *n*; but if it occur at the end or in the middle of a word, as a quieſcent letter following a *Mudda* or *ſimple long vowel*, it is invariably ſilent; or at leaſt, its pronunciation, which muſt then be *naſal*, is ſo ſlight as to be ſcarcely perceptible. The words زبان *Zoobaun* (the tongue), زبون *Zŭboon* (vile),

(vile), زمین *Zümeen* (the earth), and راندن *Raundün* (to drive), furnish examples of this rule, which is of great importance in the Persian language, as there is occasion for its application in almost every page.

The letter ن when thus pronounced is called نون غنه *Noone Ghoonna* or the *Nasal Noon;* but if it obtain a vowel point (a circumstance which often happens in construction, as we shall have occasion to observe hereafter) it is no longer nasal, and resumes, in that case, the sound which it usually possesses. The words زبان فارسی *Zoobaune Faursée* (the Persian language), زمین عراق *Zumeene Irauk* (the territory of Erauk), خاتون پریروی *Khautoone Püreeroo* (a beautiful lady), in all of which, the letter ن receives the vowel *Zere* by a rule of construction which will be explained in the sequel, may furnish examples of this observatian. The letter *Noon*, occurring as a quiescent letter before ب, is often pronounced like م, in this as in other languages. Examples: سنبل *Soombool* (a hyacinth), جنب *Jumb* (the side,) &c. Before ک it assumes a *nasal* sound, as in the word انگاشتن *Argaushtün* (to suppose).

طا دال تا

17 18 19

These letters are formed at the tip of the tongue, by pressing it against the roots of the foreteeth; and although the letters ط and ت are differently pronounced in Arabia, the Persians make no distinction between them, and both correspond with the letter *t* in the English language. The letter ت, at the end of Arabic words, is often written in this form (ة), as in the word قاعدة *Kauedutoon* (a rule); and the two points being generally omitted by the Persians, it is then pronounced like ه, having the sound of the gentle aspirate; as thus, فایده *Faueda* (gain,) فاصله *Fausila* (distance,) قاعده *Kaueda* (a rule,) &c. The letter د corresponds exactly with our *d*.

ضاد

ضاد . زا . سین

20 21 22

These three letters are alſo formed at the tip of the tongue, by preſſing it againſt the foreteeth, a little above the under row; and although the letters ص and س are diſtinguiſhed from each other in the pronunciation of the Arabs, they are confounded together by the Perſians, and both correſpond with the letter *s* in the Engliſh language. The letter ز is pronounced exactly like our *z*.

ثا ذال ظا

23 24 25

These three letters are formed by the Arabs at the tip of the tongue, by preſſing it againſt the edge of the upper teeth. The firſt and ſecond are differently pronounced by the Arabs, but, in the Perſian language, both correſpond exactly with the letter ز, and have therefore the ſame ſound with our *z*. The third, in the pronunciation of the Arabs, reſembles *th* in the word *thanks*; but the Perſians, being incapable of uttering this ſound, have converted it into an *ſ*; from which it cannot be diſtinguiſhed in their pronunciation.

In order to diſtinguiſh the letter ذال from دال in words purely Perſian, a rule has been laid down, which ought not be omitted here, although it is never obſerved in Hindooſtaun; ſince the author of the *Soorooree* (سُروری), a Perſian dictionary of conſiderable authority, written by a native of Perſia, has implicitly adopted it throughout his work.

According to this rule, the letter ذال invariably follows what is termed in Arabic grammar a حرفِ صحیحِ ساکن *Hurfe Suheehe Saukin*; that is, *any quieſcent letter in the alphabet, with the exception of the letters* ا و and ی. If the preceding letter be not

not *quiescent*, or if it be an *Alif*, a *Wao*, or a *Ya*, it may according to this authority be followed by ذال, but never by دال.

THE following lines of SAUDEE may furnish an example of the application of this rule.

پرتو نیکان نگیرد هر که بنیادش بذست
تربیت نااهل را چون گردکان بر گنبذست

Pŭrtŭvé nékaun nŭgeerŭd bŭrké Boonìaudŭsh bŭzust.
Tŭrbeyŭt na ahlra choo girdŭgaun bŭr goombŭzŭst.

" HE, who is innately bad, will never become virtuous: educa-
" tion, given to the unworthy, resembles balls, placed upon a
" dome." (Because they will necessarily fall down; as education, given to such men, will never make any impression.)

THE rhyme in this couplet indispensibly requires, that the word بد *Bud*, signifying *vicious*, should be read بذ *Buz*, instead of بد, *Bŭd*, which is the pronunciation invariably adopted in Hindoostaun; and the preceding rule also requires, that the words گیرد *Geerŭd* and بنیاد *Boonyaud* should be read گیرذ *Geerŭz* and بنیاذ *Boonyauz*.

HAD the application of this rule been confined to one or two instances, to be drawn from the works of the Persian Poets, it might have been justly considered, as of too little importance to merit insertion; but as the author of the *Soorooree*, himself a Persian, has generally adopted it in the course of his work, it must be considered, as equally applicable in his opinion, to prose and verse; and its operation in the language will be found to be very extensive; including a great number of Persian verbs, such as اُفتادن *Ooftaudŭn* (to fall), گشودن *Gooshoodŭn* (to open), شنیدن *Shŭneedŭn* (to hear), and بودن *Boodŭn* (to be), &c., all of

which, according to this authority, end in زن Zŭn, instead of دن Dŭn, which is the pronunciation invariably adopted in this country.

The author of the رشیدی Rŭsheedee, another celebrated Persian dictionary, written by a native of India, has observed on this subject, that the letters دال and ذال may be used indiscriminately in every Persian word; but perhaps the best account of the question is to be found in the حلل مطرز Hoolŭlé Moot ŭrrŭz, a work written by مولانا شرف الدین علی Moulauna Shŭrŭfood-deené Alee, who has observed, that the inhabitants of *Persia proper* substitute ذ for د in every Persian word; and that the inhabitants of *Mawŭroon Nŭhr* do exactly the reverse. It is to be observed, that none of these rules are applicable to the pronunciation of Persian words, established in the practice of this country; but the following lines of the poet انوری Anwŭree, in which he has thought it necessary to apologize for the transgression of that mentioned in the *Sooroorée*, may serve to evince that it was generally observed by the eminent writers of his age and country, whether it be now obsolete or not.

دستت بسخا چون ید بیضا بنموذ　　از جود تو بر جهان جهانی افزوذ

کس چون تو سخی نیست و نی خواهد بوذ　　گو قافیه دال شو زهی عالم جود

Dŭstŭt bŭsŭkha choo yŭdé byza binmooz:
Az joodé to bŭr jŭhaun jŭhauné afzooz.
Kŭs choo to sŭkhee neisto neykhahŭd bood:
Go kausia daul sho zéhé āalumé jood.

" Thy hand, for its bounty, resembled the shining hand (of " Moses); by means of thy bounty, another world has been " added to the world: no one is, or ever will be, so bountiful as " you." Let the rhyme be *daul* (that is read بود *Bood* for بوذ *Booz*

in

in order to rhyme with جود *Jood* (bounty), which is an Arabic word, and therefore not ſubject to the operation of the rule in queſtion), " O thou moſt bountiful."

ف

26

THIS letter is formed by preſſing the edge of the upper teeth againſt the under lip; and correſponds with the letter *f* in our language.

با مِيم وَاو

27 28 29

THESE three letters are formed between the lips; and the firſt and ſecond correſpond exactly with *b* and *m*. The various ſounds of the third, when it forms a long vowel, have already been illuſtrated by the words *hole*, *rule*, and *fowl*. When moveable by the vowel *Zŭbŭr*, it uſually correſponds with *w*, as in وَزِير *Wŭzeer* (a miniſter); and when moveable by *Zere* or *Peiſh*, it generally correſponds with *v* as in وُسْعت *Voofat* (ſpaciouſneſs), and وِصال *Veſaul* (a meeting). When it occurs as a quieſcent letter, after another quieſcent letter, it ſometimes correſponds with *v*, as in the word سَرْو *Sŭrv* (a cypreſs); and ſometimes with *o*, as in دِيو *Deo* (a demon), گاو *Gao* (a bullock), &c.

IF an intermediate و occur between the letter خ moveable by *Zŭbŭr*, (or ſometimes by *Zere* and *Peiſh*) on the one hand, and the letters ا د ر ز س ش ن ی ه or پ *quieſcent*, on the other, the ſound of و is often entirely loſt; and the letter خ is pronounced as if it were moveable by a ſhort vowel, differing in ſome degree from the ſounds of *Zŭbŭr*, *Zere*, and *Peiſh*, but invariably approaching to that of *Peiſh*. The letter و, in this ſituation, receives neither a vowel point nor a quieſcent mark, and is termed وَاوِ معدُوله *Waoê Maudoola*, or وَاوِ اِشْمام *Waoê Iſhmaum*; that

that is, *Wao applied in an unusual manner;* or *Wao used for the purpose of varying the sound of the preceding vowel point.* *Waoe Maudoola* occurs in the following examples: خواب *Khaub* (sleep), خود *Khood* or خود *Khŭd* (self,) خور *Khor* (the sun,) خورزم *Khuzm* (a vapour), آبخوست *Aubkhost* (an island), خوش *Khosh* or خوش *Khŭsh* (pleasant), آخوند *Aukhond* (a teacher), خوی *Khy* (perspiration), خویش *Kheish* (own), خوهل *Khohl* (crooked), and خوپله *Khŭpla* (a fool).

پ چ ژ گ
30 31 32 33

THESE four letters are peculiar to words purely Persian; and the first corresponds exactly with our *p*. The second has the sound of *ch* in the word *church*; the third that of *s* in the words *pleasure*, *treasure*, *measure*, *leisure*; and the fourth that of *g* in *gold*, *give*, *get*, *gun*.

THE following letters are peculiar to Arabic words ث ح ص ض ط ظ ع ق ; and the Persian proper names طهمورث *Tŭhmoorŭs* and کیومرث *Káyoomoors*, which seem to form exceptions to this rule, are said to have been anciently written تهمورس *Tŭhmoorus* and کیومرت *Káyoomoort*. There are however other exceptions, such as طوطی *Tootee* (a parrot), صد *Sŭd* (a hundred), &c.; but the exceptions are certainly not numerous; and hence, in all such cases, there is great reason to believe, that the present orthography may not be the same with that which was anciently used.

BUT the letter همزه *Humza*, although it seldom enters into the composition of a Persian word, is very often used in Persian construction; either to express the indefinite article, as in the word بندهٔ *Bundáé* (a slave); or to connect one noun with another whether substantive or adjective, as in the words بندهٔ نیک *Bundáé Neke* (a good slave), بندهٔ زید *Bundáé Zyde* (the slave of ZYDE); or as a termination to form the second person singular of

of the preterite tense, as in the words گفتۀ *Goofta͡ee* (thou hast spoken), رفتۀ *Rufta͡ee* (thou hast gone), &c. If two *Yas* follow each other in a Persian word, the first must also be changed into *Humza*; as in the words پائیدن *Pau͡eedŭn* (to last,) زائیدن *Zau͡eedŭn* (to bear a child) and some others. This *Humza* however seems to be an orthographical mark rather than a letter, being used to express the sound of *Zere*, or of *Ya*, *Mauroof* and *Mŭjhool*, in situations where these sounds could not always be expressed in any other manner; that is, when they occur at the end of a word after the *gentle aspirate*. For instance, if ی were written instead of *Humza* in the words گفتۀ *Goofta͡ee* بندۀ *Bŭnda͡e* &c., (as thus گفتهی *Gooftahee*, ~~بندهی *Bundahee*~~,) the letter ه would assume the sound of the *sensible aspirate*, whereas it really possesses that of the *gentle aspirate*. The words گفتۀ رفتۀ کردۀ might however be thus written: گفتهای *Gooftá͡ee* رفتهای *Ruftá͡ee* کردهای *Kŭrdá͡ee*.

Having endeavoured in the preceding pages to illustrate the various sounds of each letter, and of the three vowel points, it may now be remarked that an accurate pronunciation is more easily attainable in the Persian, than perhaps in any other language. With a few slight exceptions which have already been noticed, such as *Waoé Maudoola*, &c., there is no Persian word of which the pronunciation is in the least arbitrary. The pronunciation will indeed appear to be arbitrary, to those who have not been in the habit of attending to the short vowels, which are understood in every word, although they are seldom written; but in order to discover it with the utmost certainty, it is only necessary to ascertain these vowel points; and this may be done, in almost every doubtful case, by having recourse to an Arabic or Persian lexicon.

To illustrate this observation by an example. The letter و, if the vowel points be not expressed, appears to represent five

sounds

ſounds in the words تو *To* (pronounced like *ſo* thou,) كو *Koo* (where), نو *Now* (new), وصل *Wuſl* (a meeting), and وصال *Veſaul* (a meeting); but if the vowel points be expreſſed in theſe words, as thus (وِصَال وَصْل نَو كُو تُو), it will be evident that no doubt can ariſe, with regard to the pronunciation of any except the firſt and ſecond, in which it will ſtill remain to be determined, whether the letter و be *Mauroof* or *Mŭjhool;* and this point alſo may generally be known, on reference to a Perſian dictionary. Thoſe who truſt, for the acquiſition of an accurate pronunciation, either to common uſage, or to the verbal information of the beſt educated natives, will often be miſled; firſt, becauſe no exertion of memory can enable the moſt able Perſian ſcholar unerringly to recollect the vowel points which are underſtood in every word, although they are ſeldom written; and ſecondly, becauſe the common claſs of moonſhees, often defective in matters of ſtill greater importance, are more particularly ſo in their pronunciation: a circumſtance, however, which is often to be aſcribed rather to the ſcarcity and high price of books, than to their own negligence.

THE pronunciation of Perſian words being fixed by certain definite rules, it may be uſeful to recapitulate ſome of the foregoing remarks; and to exhibit the letters ا ی and ع, as they are reſtricted to one or more ſounds by the vowel points and the mark *Sookoon*. The various powers of all the other letters, whether quieſcent or moveable, have been ſufficiently illuſtrated in the preceding pages; and admit of no remarks, in addition to thoſe which have already been made.

اَلِفِ مَفْتُوح

ALIFE MUFTOOH, or *Alif* moveable by the vowel *Futhá*, is ſaid to occur in Perſian words only; becauſe, in Arabic words, the ſame letter would be termed هَمْزَه, although there ſeems to be often no real diſtinction, between what is called a moveable *Álif* in Perſian words, and a moveable *Humza* in Arabic words. It

invariably

invariably repreſents the ſound of *u* in *but*. Examples: اَبر *Ubŭr* (a cloud), اَشتر *Uſtŭr* (a mule).

اَلِفِ مَكسور

Alifé Muksoor, or *Alif* moveable by the vowel *Kuſr*, occurs only in Perſian words, and repreſents the ſound of *i* in *bit*. Example: اِشکم *Iſhkŭm* (the belly).

اَلِفِ مَضمُوم

Alifé Muzmoom, or *Alif* moveable by the vowel *Zumma*, occurs only in Perſian words, and repreſents the ſound of *oo* in *book*. Example: اُشتر *Ooſhtoor* (a camel).

اَلِفِ سَاکِن

Alifé Saukin, or *Alif* quieſcent occurs in Arabic and Perſian words, after the vowel *Zŭbŭr*, and repreſents the ſound of *au* in *haul*. Examples: مَال *Maul* (wealth), جَا *Jau* (a place).

اَلِفِ کَشِیدَه

Alifé Kusheedá, or the lengthened *Alif* repreſents two *Alifs*, the firſt moveable by the vowel *Zŭbŭr*, and the ſecond quieſcent. It has the ſound of the long vowel *au* in the word *haul*; and never occurs, except at the beginning of word or of a ſyllable; becauſe, in every other ſituation, the ſame ſound would be expreſſed by a *quieſcent Alif*, as already mentioned. Examples: آب or اَاب *Aub* (water), مَآل or مَاَال *Maaul* (the place of returning). This laſt example, which conſiſts of two ſyllables, may be oppoſed to مَال *Maul* (wealth); in which the long vowel *au* is repreſented by *Alif* quieſcent, and not by the lengthened *Alif*; becauſe *Maul* (wealth), is a word of one ſyllable only.

هَمزَهٔ مَفتُوح

Humzaé Muftooh, or *Humza* moveable by the vowel *Futha*, is

is peculiar to Arabic words; and if it occur at the beginning of a word, invariably aſſumes the form of *Alif,* and repreſents the ſound of *Futha;* that is of *u* in the word *but.* Examples: أَفْضَل *Uſzŭl* (more excellent), أَظْهَر *Uzhur* (more apparent), &c. In the middle, or at the end of a word, it generally aſſumes the form of that letter which is homogeneous with the vowel point of its prepoſitive, and the ſound, in this caſe, ſtill approaches to that of *u* in the word *but;* being formed however, as formerly remarked, at the lower extremity of the throat. The words سَأَلَ *Saala* (he aſked), مِئَات *Meaut* (hundreds), and جُؤَن *Jooŭn* (the pots of a druggiſt), exhibit the letter *Humza* moveable by the vowel *Futha* under the form of an *Alif,* a *Wao,* and a *Ya,* according to the vowel point which precedes it in each of theſe words.

همزهٔ مكسور

Humzae Muksoor, or *Humza* moveable by the vowel *Kuſr,* at the beginning of a word, invariably aſſumes the form of *Alif,* and repreſents the ſound of *i* in *bit.* Examples: إِنْسَان *Inſaun* (a man), إِسْلَام *Iſlaum* (the Moohummudan faith), &c. If it be not initial it generally aſſumes the form of ى, and the ſound reſembles that of the medial *e* in *adequate;* being formed, however, at the lower extremity of the throat. Examples: سُئِلَ *Sooela* (it was aſked), لَئِيم *Laeem* (unworthy).

همزهٔ مضموم

Humzae Muzmoom, or *Humza* moveable by the vowel *Zŭmma,* at the beginning of a word, invariably aſſumes the form of *Alif,* and repreſents the ſound of *oo* in *book.* Examples: أُسْتَاذ *Ooſtauz* (a teacher), أُكْرُم *Ookroom* (be thou generous). If it be not initial it generally aſſumes the form of و, and the ſound reſembles that of *oo* in *book;* being formed, however, at the lower extremity of the throat. Examples: رَؤُفَ *Raoofa* (he was kind), رُؤُوس *Rooos,* the plural of رَأْس *Raas* (the head).

همزه

همزۂ ساکن

HUMZAE' SAUKIN, or *Humza* quiescent, assumes the forms of *Alif*, *Wao*, and *Ya*, according to the various vowel points of the letter which precedes it. Examples: رأس *Raas* (the head), بؤس *Boos* (a calamity), and بئر *Beer* (a well). The sound of *Humza* quiescent approaches very nearly to that of the letter of which it assumes the form; being distinguished from it, merely, by some degree of difficulty in the utterance.

A QUIESCENT *Humza*, at the end of an Arabic word, is generally written in its own shape; and is pronounced like the letter *Alif*, being uttered, however, with some degree of difficulty. In this situation, it is frequently omitted by the Persians, as in اغوا *Ighwau* for اغواء *Ighwaa* (seduction), ابتدا *Ibtidau* for ابتداء *Ibtidaa* (the beginning), &c.; and in the Arabic language it receives a *Tunveen*, and is consequently a moveable *Humza*, forming the first letter of the last syllable; as thus: اغواءٌ *Ighwau oon*, ابتداءٌ *Ibtidau oon*.

عین مفتوح

AINE' MUFTOOH, or *Aïn* moveable by the vowel *Futha*, represents a sound, approaching to that of *a*, in *art*, supposing the letter *a*, in that word, to be formed in the middle of the throat, and uttered with a strong compression of the muscles. Examples: عقل *Akl* (understanding), عسکر *Askur* (an army), عبث *Abus* (play). It may form a triphthong with the letters *Alif*, *Wao*, and *Ya* quiescent; as in the words عالم *Aulim* (learned), عورت *Owrut* (being blind of an eye), and عین *Aïn* (the eye).

عین مکسور

AINE' MUKSOOR, or *Aïn* moveable by the vowel *Kusr*, represents a sound, approaching to that of *i* in *if*; supposing the letter *i*, in that word, to be formed in the middle of the throat,

 and

and uttered with a ſtrong compreſſion of the muſcles. Examples: عِبْرَت *Ibrut* (advice), عِمَارَت *Imaurut* (a building). It may alſo form a triphthong with the letter ی, but not with *Alif* or *Wao*. Examples: بَعِيد *Baeed* (diſtant), بَعِير *Baeer* (a camel).

عَيْن مَضْمُوم

Aïne Muzmoom, or *Aïn* moveable by the vowel *Zümma*, repreſents a ſound approaching to that of *oo* in *book*, ſuppoſing *oo*, in that word, to be formed in the middle of the throat, and uttered with a ſtrong compreſſion of the muſcles. Examples: عُسْرَت *Oosrut* (poverty), بَعُدَ *Baooda* (he was diſtant). It may form a triphthong with و, but not with *Alif* or *Ya*. Example: مَوْعُود *Mowood* (promiſed).

عَيْن سَاكِن

Aïne Saukin, or *Aïn* quieſcent, muſt occur either in the middle or at the end of a ſyllable, and generally forms a dipththong with the preceding vowel point. The ſound of *Aïn Saukin* would reſemble that of *au* in *haul*, if the long vowel *au*, in that word, were to be uttered in the manner already mentioned. Examples: بَعْد *Baud* (after), مَعْبَر *Maubur* (a ferry), مِعْبَر *Meabur* (a ferry boat), مُعْتَاد *Mooataud* (uſual), اِعْتِمَاد *Iatimaud* (confidence), &c.

The diviſion of Perſian words into ſyllables is regulated by the following ſimple rule, which muſt be obſerved, as nearly as poſſible, in every practicable caſe. Every moveable letter ſhould conſtitute *a complete ſyllable*, unleſs it be followed by one or more quieſcent letters; in which caſe, all the quieſcent letters muſt be included in the ſame ſyllable with the preceding moveable letter. Examples: بَعُدَ *Baooda* (he was diſtant), كَرُمَ *Kurooma* (he was generous), ضَرَبَ *Zuruba* (he beat), حَلْقَه *Hulka* (a ring), هَسْت *Huſt* (he is), &c. But if the letter

ع quieſcent, follow a conſonant not moveable, it is very difficult, if not impoſſible, to include both in the ſame ſyllable; and in this caſe, European ſcholars often beſtow a vowel point on the firſt quieſcent letter, which, however, it ought not to poſſeſs. Thus طبع *Tŭba* (the diſpoſition), قطع *Kŭta* (cutting), قلع *Kŭla* (digging), are uſually, though inaccurately, pronounced as if they were thus written: طبع, قلع, قطع; but this is an error, which it is much eaſier to point out than to rectify; and practice will alone enable the learner to acquire ſome degree of facility, in the proper enunciation of ع, when it occurs in this ſituation*.

The preceding are all the remarks, which it appears to me to be neceſſary to make on the pronunciation of the Perſian letters. I have taken no pains to eſtabliſh any particular ſyſtem of *Anglo-Perſian* orthography, becauſe, I believe that the utility of ſuch a ſyſtem would by no means compenſate for the trouble of acquiring it. Each letter of the Engliſh alphabet denotes many arbitrary ſounds; and in order to the formation of a *correct ſyſtem of orthography, it would be neceſſary to reſtrict every letter to one ſound by means of certain rules,* which the learner would not eaſily be able to remember. The plaineſt rules already exiſt, in the Perſian language, for reſtricting the powers of every letter; and conſequently, there can be no reaſon for having recourſe to any other than the Perſian alphabet, in order to acquire an accurate pronunciation. I have therefore endeavoured to explain the various ſounds of each Arabic and Perſian letter, to the beſt of my ability; and having done that, I leave the reader to diſcover the proper pronunciation of every word, through the

* I am aware, that ع is thought to be a conſonant by many people, for whoſe general opinions I have much deference. My own ideas of this letter have been ſufficiently explained in the preceding pages; and I ſhall only add, that if the ſound of ع be fully underſtood, it is a matter of little importance, whether it be conſidered as a vowel or a conſonant. If it be truly a conſonant, I ſhould think that *Alif* muſt be ſo too.

medium

medium of its own, rather than of any foreign character. The Arabic word ضَرَبَ *Zurŭba* (he beat), for example, cannot be written in English characters, in such a manner as to convey to the reader an accurate idea of its true pronunciation; but if it be known that the letters ض ر and ب correspond with *z*, *r*, and *b*, and that the vowel *Futha*, which invariably represents the sound of *u* in *but*, is subjoined to each of them, the pronunciation will then be sufficiently evident; and it is a matter of little importance, what orthography may be adopted in writing this word in English characters. To give another example. The word سُکُون *Sookoon* (quiescence) contains a short and a long vowel, and the word شِیرِین *Sheereen* (sweet) contains two long vowels. This cannot be discovered from the manner in which these words are written in English characters, but it is perfectly obvious, on reference to the mode, in which they are written in the characters of the Persian language.

On the system of Persian orthography, I shall add one more observation; namely, that it is so little arbitrary, as to enable any one acquainted with the common rules of prosody, to determine the accuracy of the measure of a Persian verse, by the eye as well as the ear; since every moveable or quiescent letter in one line, must have a corresponding moveable or quiescent letter in the next, unless the contrary be admissible, without violation to the rules of prosody.

EXAMPLE.

نشد بر تنی تا نه پرداختش
نزد بر سری تا نینداختش

NEZAUMEE.

"He killed every one whom he attacked; he slew every one
"whom he assaulted."

OF

OF NUMERAL LETTERS.

Many of the Persian letters are used to denote number; and the order, in which they are employed for this purpose, is generally expressed by the following words, which possess no meaning in themselves, but merely serve to arrange the letters in their proper order.

ابجد 1	هوز 2	حطی 3	کلمن 4
سعفص 5	قرشت 6	ثخذ 7	ضظغ 8

This mode of arithmetic is termed the *Hisaubê Joommŭl* (حساب جمل); and the following is the numerical value of each letter:—

ا	1	س	60
ب	2	ع	70
ج	3	ف	80
د	4	ص	90
ه	5	ق	100
و	6	ر	200
ز	7	ش	300
ح	8	ت	400
ط	9	ث	500
ی	10	خ	600
ک	20	ذ	700
ل	30	ض	800
م	40	ظ	900
ن	50	غ	1000

A different order and value has been assigned to the letters by some writers; but this is the order which is generally received, and the only one which it is necessary to mention here.

THE *Hisaubé Joommŭl* is generally used in poetry, to ascertain the date of any particular event; as in the following lines on ABOO ALI SYNA or AVICENNA, in which the dates of his birth, education, and death, are commemorated.

مجمع الفضل بوعلی سینا   در شجع آمد از عدم بوجود

در شصا کرد کسب جمله علوم   در تکز کرد این جهان پدرود

" THE assemblage of every excellence, BOO ALI SYNA, in
" *Shujaa* (373 *Higera*) sprung from nonexistence into life: in
" *Shusaa* (391) he studied all the sciences; and in *Tukuz* (427)
" he bade the world farewell."

THE numerical value of the letters, composing the word شجع *Shujaa*, will be found to amount to 373; and those of the words شصا and تکز to 391, and 427.

OF THE TERMS BY WHICH CERTAIN LETTERS OF THE ALPHABET ARE DISTINGUISHED FROM EACH OTHER.

A SLIGHT inspection of the Persian alphabet will evince the necessity of employing terms, to distinguish the various letters of which it is composed, from each other. Many of these letters have similar forms, varied only by the number, the situation, the presence, or the absence of those points which are applicable to some, as they are withheld from others; and several other letters approximate so nearly in sound, as to render it very difficult, if not impossible, to distinguish one from another, in the pronunciation of a native of Hindoostan, or of Persia. It is evident, therefore, that without the assistance of those terms, which have been employed to obviate this inconvenience, the utmost confusion must necessarily arise both in writing and in conversation. For on the one hand, the carelessness and ignorance of the transcribers,

tranſcribers, employed to copy an Arabic or a Perſian lexicon, would often occaſion the miſapplication of ſome points, and the omiſſion of others; and on the other hand, it would be difficult in converſation, when occaſion required it, to diſtinguiſh one letter from another poſſeſſing nearly the ſame ſound.

By the invention of the terms which are now to be enumerated, all the letters of the alphabet are ſufficiently diſtinguiſhed from each other; and conſequently the inconvenience ariſing from the reſemblance of one letter to another, either in form or in ſound, is conſiderably diminiſhed, though it cannot be entirely removed.

In order to comprehend, in one view, all thoſe letters which are diſtinguiſhed by the ſame terms, it will be neceſſary to divide the alphabet into various claſſes; the firſt of which includes ſeven letters, ح د ر س ص ط ع; diſtinguiſhed from others of the ſame form, merely by the abſence of the diacritical points, and therefore termed مُهْمَلَه or غَيْرِ مَنْقُوط, both of which terms imply the abſence of theſe points.

The ſecond claſs comprehends the letters خ ذ ز ش ض ظ غ; and they are deſignated by the terms مُعْجَم or مَنْقُوط, implying a ſignification oppoſite to the former.

The third claſs comprehends the letters پ چ ژ and گ, all of which, being peculiar to Perſian words, are therefore deſignated by the terms پارسی or عجمی ſignifying *Perſian.*

The fourth claſs comprehends the letters ب ج and ك, which are equally common to Arabic and Perſian words, but are diſtinguiſhed by the terms تازی or عربی ſignifying *Arabian*, in oppoſition to thoſe letters of ſimilar forms, which are peculiar to Perſian words.

The letter پ together with ت, ث, and ی, may alſo conſtitute the

the fifth claſs; ſince theſe letters are often diſtinguiſhed from each other by various terms, to be detailed hereafter, which are deſcriptive of the number and ſituation of the vowel points, applicable to each.

The ſixth claſs comprehends the letters ب ق and ه, which are deſignated by thoſe words, in which they reſpectively occur in the *Hiſaubé Joommŭl*. Any other letter, uſed to denote number, may alſo be deſcribed in the ſame manner.

The letters ا ل م ن و and ر are ſeldom or never deſcribed by any terms; probably, becauſe moſt of them are ſufficiently diſtinguiſhed from each other, and from the other letters of the alphabet, either by the name, ſound, form, or otherwiſe; and conſequently do not require to be marked by thoſe terms, which are uſeful and neceſſary, when applied to the reſt. Moſt of them, however, might be deſignated, if neceſſary, by the words in which they reſpectively occur in the *Hiſaubé Joommŭl*.

A list of the letters, together with all the terms which are applicable to each, is here ſubjoined; and may be committed to memory, by the learner, with conſiderable advantage.

ب	بای ابجد	بای موحده	بای عربی	بای تازی
پ			بای عجمی	بای فارسی
ت	تای قرشت	تای مثنات فوقانی		
ث	ثای ثخذ	ثای مثلثه		

جیم تازی	جیم عربی			ج
جیم فارسی	جیم عجمی			چ
حای مهمله	حای غیر منقوطه		حای حطّی	ح
خای معجمه	خای منقوطه			خ
دال مهمله	دال غیر منقوطه			د
ذال معجمه	ذال منقوطه			ذ
رای مهمله	رای غیر منقوطه			ر
زای معجمه	زای منقوطه			ز
زای فارسی	زای عجمی			ژ
سین مهمله	سین غیر منقوطه			س
شین معجمه	شین منقوطه			ش
صاد مهمله	صاد غیر منقوطه			ص
ضاد معجمه	ضاد منقوطه			ض

ط	طاي حطّي		طاي غير منقوطه	طاي مهمله
ظ	ظاي ضظغ	ظاي منقوطه		ظاي معجمه
ع		عين غير منقوطه		عين مهمله
غ		غين منقوطه		غين معجمه
ک		کاف عربي		کاف تازي
گ		کاف عجمي		کاف فارسي
ه	هاي هوّز	هاي مدوّره		
ی	ياي حطّي			ياي مثنّات تحتاني

PERMUTATION OF LETTERS.

Of the permutation of Persian letters, a subject which has occupied the attention of many grammarians, there are not many instances in the language, and those which are most common are nearly comprized in the following examples:—

Permutation of ا.

يرمغان	ارمغان	A present.	بدو	باو	To him.
يكدش	اكدش	Any animal of a mixed breed.	بدان	بان	To that.

PERMUTATION OF ب.

نهیو	نهیب	Fear.	آو	آب	Water.
خواو	خواب	Sleep.	وس	بس	Enough.
زفان	زبان	The tongue.	فا	با	With.

PERMUTATION OF پ.

فیل	پیل	An elephant.	فارس	پارس	Perſia.
سفید	سپید	White.	فیروزی	پیروزی	Victory.

PERMUTATION OF ج.

کژ	کج	Crooked.	آخشیک	آخشیج	Contrary.
چوزه	چوجه	A chicken.	کاش	کاج	Would !

PERMUTATION OF چ

لخشه	لخچه	A flame.	کاژ	کاچ	A pine tree.
کاشی	کاچی	A veſſel uſed in making glaſs.	نوژ	نوچ	A pine tree.
پزشک	پچشک	A phyſician or a ſurgeon.	صین	چین	A wrinkle.

Permutation of خ.

ستیغ	ستیخ	An arrow or a ſpear.	ایری	خیری	A yellow odoriferous flower.
تاغ	تاخ	A ſpecies of tree.	مستو	خستو	Confeſſing.
هاک	خاک	An egg.	چقماق	چخماخ	A flint.

Permutation of و.

تراج	دراج	A partridge.	خات	حاد	A kite.
شوات	شواو	A ſpecies of bird.	استاذ	استاد	A maſter.
زرت	زرد	A ſpecies of grain.	ساوج	ساوه	Blank.

Permutation of ر.

الوند	اروند	The name of a mountain.	لوخ	روخ	A graſs, of which mats are made.
چنال	چنار	A well known tree,	ریچال	ریچار	A ſpecies of pickles.
نیلوپل	نیلوپر	A ſun flower.	نیلوفل	نیلوفر	A ſun flower,

PERMUTATION OF ز.

روج	روز	The day.	سوج	سوز	A burn.
آیاس	آیاز	The name of a ſlave of SOOLTAUN MUHMOOD.	گریغ	گریز	Flight.

PERMUTATION OF ژ.

لاجورد	لاژورد	Azure.	کاج	کاژ	Squinting.
جولیده	ژولیده	Entangled (hair).	مجگان	مژگان	The eyelids.

PERMUTATION OF س.

کشتی	کستی	Wreſtling.	آماه	آماس	A ſwelling.
فرشته	فرسته	An angel.	خروج	خروس	A cock.

PERMUTATION OF ش.

پاچان	پاشان	Sprinkling.	کاج	کاش	Would !
سار	شار	A ſpecies of bird.	ستارک	شتارک	A ſpecies of bird.

PERMUTATION OF غ.

آیاق	آیاغ	A cup.	جناق	جناغ	The wings of a ſaddle.

PERMUTATION OF ک AND ل.

شاماخچه	شاماکچه	A woman's breaſt band.	غرشکاو	کرشکاو	A ſpecies of bullock.
قزاکند	کزاکند	A quilt worn in war.	زرو	زلو	A leech.

PERMUTATION OF ک.

اوج	اوک	The ſummit.	فرهنج	فرهنک	Underſtanding.
لجام	لکام	A bridle.	اورنج	اورنک	A throne.
غلوله	کلوله	A bullet.	استاخ	کستاخ	Proud.
آوند	آونک	A rope, to hang clothes on.	سرقین	سرکین	Dung.
جیلان	کیلان	The name of a country.	بستاخ	کستاخ	Proud.

PERMUTATION OF م AND و.

کجین	کجم	A quilt to protect horſes in war.	بان	بام	An upper floor.
نبشته	نوشته	A writing.	یافه	یاوه	Nonſenſe.

PERMUTATION OF ه.

حیز	هیز	A coward.	ناگاج	ناگاه	Suddenly.
ایچ	هیچ	Any.	ماج	ماه	The moon.

THE permutations here mentioned might be ſupported, if neceſſary, by extracts from the writings of the Perſian poets; and many more examples might, no doubt, be added to the number; but the ſubject is, in fact, of very little importance to the progreſs of the learner, who will be ſufficiently prepared for the occaſional permutation of the letters, by thoſe examples which have already been adduced.

PARTS OF SPEECH.

THE Perſian language, in imitation of the grammatical ſyſtem adopted in Arabia, has been divided into three general claſſes or parts of ſpeech; known in grammar by the terms اِسم, فِعل, and حَرف, or Noun, Verb, and Particle.

A VERB has been defined to be a word, the meaning of which being complete in itſelf, implies a reference to time paſt, preſent, or future. A NOUN is a word, the meaning of which being complete in itſelf, has no reference to time; and a PARTICLE is a word, which has no meaning of its own, but points to a particular meaning in ſome other word *.

THE term فِعل, includes only the tenſes of a verb; while

* Theſe definitions may, poſſibly, appear to be inaccurate to the European reader. The grounds, on which they have been adopted by Eaſtern writers, will be detailed in the ſequel.

the

the word اسم comprehends not only the nouns and pronouns of Europe, but alſo all infinitives and participles, as well as ſome words which have been aſſigned to the claſs of prepoſitions by the grammarians of Europe. Under the term حرف are included moſt of the prepoſitions, interjections, and conjunctions. The adverbs are commonly aſſigned to the claſs of adjective nouns, for reaſons which will be explained hereafter.

Before we proceed to the conſideration of nouns, it is deemed moſt advantageous, to direct the attention of the learner to the inflexions of Perſian verbs; from the various parts of which, it will be evident, hereafter, that many of the nouns are neceſſarily derived.

Persian verbs have been divided, by Eaſtern grammarians, into two claſſes, termed لازم and متعدي, or *Intranſitive* and *Tranſitive;* by the firſt of which terms, is to be underſtood, every verb which requires a nominative only, and admits of no accuſative, as خفتن To ſleep, رفتن To go, افگار شدن To be wounded; and by the ſecond of which, is to be underſtood, every verb which requires an accuſative, as زدن To ſtrike, دادن To give, پنداشتن To ſuppoſe, خوردن To eat, and its derivative خورانيدن To cauſe to eat.

It is evident, therefore, that the terms لازم and متعدي include, not only all thoſe verbs which have been divided in Europe into the *Active*, the *Neuter*, the *Paſſive*, the *Tranſitive*, and the *Intranſitive claſſes*, but alſo another ſpecies of derivative verbs, which may be termed *Cauſal;* being formed from the imperative of the primitives, by adding the terminations اندن or انيدن; as رسيدن To arrive, رسانيدن or رساندن To cauſe to arrive; رستن To eſcape, رهاندن or رهانيدن To releaſe; پروردن To cheriſh, پرورانيدن or پروراندن To cauſe to cheriſh, &c. Of verbs poſſeſſing

poſſeſſing both an active and a neuter ſenſe there are many examples in the Perſian language; ſuch as سوختن To burn, رنجیدن To grieve, or To vex, آموختن To teach, or To learn, and many others which it is unneceſſary to mention.

OF THE INFINITIVE AND THE FORMATION OF THE TENSES.

All infinitives in the Perſian language end either in دن, or تن; as بودن To be, or To remain, شدن To be, or To become, آمدن To come, خواستن To wiſh, آرستن or توانستن To be able, &c. But if a termination can be uſed, only, for the purpoſe of varying or modifying a ſenſe which previouſly exiſted in the antecedent, and if it cannot beſtow a new ſenſe where none exiſted before, then the letter ن can alone be conſidered as the ſign of the infinitive; ſince the preceding letter, whether it be د or ت, often forms a component part of the antecedent, the meaning of which would be *entirely loſt, if it were taken away.*

Thus, if the ſyllable دن were rejected from the verb زدن To ſtrike, nothing would remain but the letter ز; and the meaning of the verb would be entirely deſtroyed. The letter ن, on the contrary, may invariably be rejected without deſtroying the ſenſe of the verb; ſince the *third perſon ſingular preterite,* and the *abſtract ſubſtantive noun,* are both formed from the *infinitive* by rejecting the letter ن. This letter, alone, has therefore been generally conſidered, as the ſign or termination, which indicates the infinitive. Examples: گفتن To ſpeak, گفت He ſpoke, گفت Speech; کشتن To ſow, کشت He ſowed, کشت Tillage; فروختن To ſell, فروخت He ſold, فروخت Sale, &c.

But if the exiſtence of a termination be a proof of the pre-exiſtence of its antecedent, the infinitive, in that caſe, cannot be the root of the verb; but muſt, on the contrary, be itſelf derived from its antecedent,' by adding the letter ن.

THIS consideration has induced many grammarians to reject the infinitive, and to assign the third person singular preterite, and the second person singular of the imperative, as the two general sources of derivation in all Persian verbs*. Such a refinement, however, whether it be just or not, can be attended with no practical advantage to the learner; and it will therefore be unnecessary, in this work, to deviate from the usual system of grammarians, in which the infinitive has been considered as the source, from which all the other parts of a verb are necessarily derived.

IF the infinitive end in دن, the letter د invariably follows one of these seven letters; ا ر ز م ن و or ی. All infinitives ending in دن, may therefore be divided into seven classes, distinguished from each other by one or other of these letters, as in the following examples: اُفْتادَن To fall, پَرْوَرْدَن To cherish, زَدَن To strike, آمَدَن To come, رَانْدَن To drive, اَفْزُودَن To encrease, and پُرْسِيدَن To ask.

THE verb شُدَن To be, which was anciently written شُوْدَن, as might easily be proved by the authority of many grammarians, as well as by many examples, extracted from the writings of the Persian poets, may therefore be assigned to the sixth class; and the verb سِتَدَن To seize, which is only a contraction of سِتَانْدَن or سِتَانِيدَن necessarily belongs to the fifth or the seventh.

OF infinitives ending in تن, there are four classes, distinguished from each other by the letters خ, س, ش, and ف; one or other of which invariably precedes the last syllable of the infinitive, as in the following examples: اَنْدَاخْتَن To throw, رُسْتَن To grow,

* The imperative, like the preterite, is often used in the sense of an abstract substantive noun. Examples: رَنْجِيدَن To grieve, رَنْج Grieve thou, رَنْج Grief; تَرْسِيدَن To fear, تَرْس Fear thou, تَرْس Fear, &c.

كشتن

كُشتَن To kill, and تَافتَن To ſhine*. All infinitives, of whatever deſcription, are therefore comprehended under eleven claſſes, of which I ſhall treat in their order; beginning with the letter ا, and ending with the letter ف.

The ſecond perſon ſingular of the imperative is the only part of a Perſian verb, in the formation of which, various rules are applicable to various verbs; and hence it will be neceſſary to detail the rules by which the imperative is formed, in verbs of every claſs, before we proceed to enumerate thoſe applicable to the formation of the other tenſes; theſe laſt rules being the ſame in all Perſian verbs without exception.

FIRST CLASS.

Verbs of the firſt claſs are not numerous, and the imperative is regularly formed from the infinitive, by rejecting the three laſt letters, as in the following examples.

Infinitive.		Imperative.	
ايستادن	To ſtand.	ايست	Stand thou.
نِهادن	To place.	نِه	Place thou.
فِرستادن	To ſend.	فِرست	Send thou. †
اُفتادن	To fall.	اُفت	Fall thou.

* With the exception of three or four verbs, ſuch as آمَدَن To come, زَدَن To ſtrike, شُدَن To be, and سِتَدَن To ſeize; the letter, preceding د or ت of the infinitive, is invariably quieſcent.

† The words فِرِس and فِرِستَد are ſometimes uſed inſtead of فِرِست and فِرِستَد as the imperative and aoriſt of the verb فِرِستَادَن To ſend; but this is a vulgar error, which never occurs on the writings of any good author.

IRREGULAR

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
دَادَن	To give.	دِه	Give thou.
گُشَادَن	To open.	گُشَای	Open thou.
آمَادَن	To be prepared, (and according to some authors, To fill.)	آمَای	Fill thou, or Adorn thou, (and according to some authors, Be thou prepared)

The Verbs گشادن and آمادن have, in fact, no imperative; گشای and آمای being the regular imperatives, formed from گشودن and آمودن, according to the general rule, applicable to verbs of the sixth class.

SECOND CLASS.

In verbs of the second class, the imperative is regularly formed from the infinitive, by rejecting the two last letters, as in the following examples.

INFINITIVE.		IMPERATIVE.	
پَرْوَرْدَن	To cherish.	پَرْوَر	Cherish thou.
گُسْتَرْدَن	To spread.	گُسْتَر	Spread thou.
خُورْدَن	To eat.	خُور	Eat thou.
اَفْشَارْدَن	To squeeze, or express juice, &c.	اَفْشَار	Squeeze thou

INFINITIVE.		IMPERATIVE.	
اوباردن	To ſwallow.	اوبار	Swallow thou.
آوردن	To bring.	آور	Bring thou.
آزاردن	To hurt.	آزار	Hurt thou.
افشاردن	To ſqueeze.	افشار	Squeeze thou.
سپاردن	To reſign.	سپار	Reſign thou.
گزاردن	To quit.	گزار	Quit thou.
انگاردن	To ſuppoſe.	انگار	Suppoſe thou.

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
آوردن	To bring.	آر	Bring thou.
بردن	To take.	بر	Take thou.
مردن	To die.	میر	Die thou.
کردن	To do.	کن	Do thou.

It will be obſerved that the verb آوردن has two imperatives, (آور and آر) the one regular, and the other not regular. In the imperative of the verb بردن To take, the only irregularity conſiſts in the change of its vowel point *Peiſh* to *Zubur.*

THIRD AND FOURTH CLASSES.

OF THE THIRD AND FOURTH CLASSES, THE TWO FOLLOWING ARE THE ONLY VERBS IN THE LANGUAGE.

INFINITIVE.		IMPERATIVE.	
زدن	To ſtrike.	زن	Strike thou.
آمدن	To come.	آي	Come thou.

FIFTH CLASS.

In all verbs of the fifth claſs, without exception, the imperative is formed from the infinitive by rejecting the two laſt letters, as in the following examples.

INFINITIVE.		IMPERATIVE.	
كندن	To dig.	كن	Dig thou.
آگندن	To fill.	آگن	Fill thou.
پراگندن	To ſcatter.	پراگن	Scatter thou.
افگندن	To throw.	افگن	Throw thou.

INFINITIVE.		IMPERATIVE.	
ماندن	To remain.	مان	Remain thou.
راندن	To drive.	ران	Drive thou.
خواندن	To read.	خوان	Read thou.
افشاندن	To ſcatter.	افشان	Scatter thou.
ستاندن	To take.	ستان	Take thou.

DERIVATIVE VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
شکاندن	To cauſe to break.	شکان	Cauſe thou to break.
رهاندن	To releaſe.	رهان	Releaſe thou.
نشاندن	To ſeat.	نشان	Seat thou.
پروراندن	To cauſe to cheriſh.	پروران	Cauſe thou to cheriſh.

It has already been obſerved, that theſe derivative verbs are formed from the imperative of other verbs, by adding the terminations اندن or ایدن. Some of them have a ſenſe merely active, and others have a ſenſe both active and cauſal. They cannot be formed, at pleaſure, from every imperative; and thoſe only are to be

be considered as classical, which occur in the writings of the best authors. The verb کُنانیدن To cause to do, which is derived from کَردن To do, must therefore be considered as inaccurate, although frequently employed by the teachers of this country ; because the use of it is not sanctioned by the authority of any good writer.

SIXTH CLASS.

In verbs of the sixth class, the imperative is regularly formed from the infinitive, by changing the letter و into ای both quiescent, as in the following examples.

INFINITIVE.		IMPERATIVE.	
سُودَن	To wear.	سَای	Wear thou.
سْتُودَن	To praise.	سْتَای	Praise thou.
آسُودَن	To rest.	آسَای	Rest thou.
آلُودَن	To stain.	آلَای	Stain thou.
آزْمُودَن	To try.	آزْمَای	Try thou.
اَفْزُودَن	To encrease.	اَفْزَای	Encrease thou.
اَنْدُودَن	To mix.	اَنْدَای	Mix thou.
نُمُودَن	To shew.	نُمَای	Shew thou.
گُشُودَن	To open.	گُشَای	Open thou.

INFINITIVE.		IMPERATIVE.	
سُودَن	To wear.	ساي	Wear thou.
پالودَن	To strain.	پالاي	Strain thou.
پیمودن	To measure.	پیماي	Measure thou.
شخودَن	To scratch.	شخاي	Scratch thou.
فرمودَن	To command.	فرماي	Command thou.

Of this class there are a few irregular verbs, in which the imperative is formed from the infinitive, by rejecting the two last letters; *and also, occasionally, by changing the vowel* پیش into زبر, as in the following examples.

INFINITIVE.		IMPERATIVE.	
شُدَن شُودَن	To be.	شو	Be thou.
غنودَن	To slumber.	غنو	Slumber thou.
درودن	To reap.	درو	Reap thou.
شنودن	To hear.	شنو	Hear thou.
بودَن	To be.	بو باش	Be thou.

Of the verb بُوْدَن To be, it is to be obſerved that the imperative بُوْ is ſeldom or never uſed; but the aoriſt بُوَم, which is derived from it, very often occurs, in the writings of many old Perſian authors. The ſecond imperative بَاشْ, and its aoriſt بَاشَم, are now, however, much more frequently uſed. The verb بُوْدَن ſignifies *To be* or *To remain*; and is by no means ſynonymous with the verb شُدَن which ſignifies *To be* or *To become*, as in the following example: زَيد دَروِيش بُود اَكْنُون تَوَانگر شُد "Zyde was poor, but "now, he is become rich." To ſay زَيد دَروِيش شُد اَكْنُون تَوَانگر بُوَد would therefore be nonſenſe.

The verb شُدَن is alſo uſed in the ſenſe of رَفْتَن To go; as in the following example, where the one might be ſubſtituted for the other, without changing the ſenſe of the ſentence.

حَافِظِ خَلْوَت نِشِين دُوش بِه مِيخَانه شُد
اَز سَرِ پَيمَان گُذَشت بَر سَرِ پَيمَانه شُد

"The ſolitary Hafiz laſt night went to the tavern, he broke his vows (of repentance), and betook himſelf to his cups."

SEVENTH CLASS.

In verbs of the ſeventh claſs, the imperative is regularly formed from the infinitive, by rejecting the three laſt letters, according to the rule which is applicable to verbs of the firſt claſs. The following are a few examples.

Infinitive.		Imperative.	
دُوشِيدَن	To milk.	دُوش	Milk thou.
رَسِيدَن	To arrive.	رَس	Arrive thou.
گَزِيدَن	To bite.	گَز	Bite thou.

INFINITIVE.		IMPERATIVE.	
گردیدن	To revolve.	گرد	Revolve thou.
بریدن	To cut.	بر	Cut thou.
بخشیدن	To grant.	بخش	Grant thou.
پوشیدن	To conceal.	پوش	Conceal thou.
پریدن	To fly.	پر	Fly thou.
پرسیدن	To aſk.	پرس	Aſk thou.
ترسیدن	To fear.	ترس	Fear thou.
پاییدن	To laſt.	پای	Laſt thou.
نالیدن	To complain.	نال	Complain thou.
چشیدن	To taſte.	چش	Taſte thou.
جنبیدن	To move.	جنب	Move thou.
جنگیدن	To fight.	جنگ	Fight thou.
چمیدن	To walk gracefully.	چم	Walk thou gracefully.

INFINITIVE.		IMPERATIVE.	
خسپیدن	To ſleep.	خسپ	Sleep thou.
خوابیدن	To ſleep.	خواب	Sleep thou.
خفتیدن	To ſleep.	خفت	Sleep thou.
خندیدن	To laugh.	خند	Laugh thou.
خرامیدن	To walk grace-fully.	خرام	Walk thou gracefully.
دریدن	To tear.	در	Tear thou.
آمرزیدن	To forgive.	آمرز	Forgive thou.
نگریدن	To obſerve.	نگر	Obſerve thou.
هلیدن	To quit.	هل	Quit thou.
سنبیدن	To bore.	سنب	Bore thou.
گسلیدن	To break.	گسل	Break thou.
سنجیدن	To weigh.	سنج	Weigh thou.
مالیدن	To rub.	مال	Rub thou.

DERIVATIVE VERBS OF THIS CLASS.

Infinitive.		Imperative.	
گریانیدن	To cauſe to weep.	گریان	Cauſe thou to weep.
جهانیدن	To cauſe to leap.	جهان	Cauſe thou to leap.
نشانیدن	To cauſe to ſit.	نشان	Cauſe thou to ſit.
دوانیدن	To cauſe to run.	دوان	Cauſe thou to run.
نویسانیدن	To cauſe to write.	نویسان	Cauſe thou to write.
گسلانیدن	To cauſe to break.	گسلان	Cauſe thou to break.
خیزانیدن	To cauſe to riſe.	خیزان	Cauſe thou to riſe.
خورانیدن	To cauſe to eat.	خوران	Cauſe thou to eat.
پرورانیدن	To cauſe to cheriſh.	پروران	Cauſe thou to cheriſh.
رهانیدن	To cauſe to eſcape.	رهان	Cauſe thou to eſcape.
سوزانیدن	To cauſe to burn.	سوزان	Cauſe thou to burn.

The formation of the verb نشانیدن, from نشین the imperative of نشستن To ſit, is ſlightly irregular; and furniſhes the only

inſtance,

inſtance, in which any deviation occurs from the general rule, which is applicable to the formation of cauſal verbs.

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
گزیدن	To chuſe.	گزین	Chuſe thou.
چیدن	To gather.	چین	Gather thou.
آفریدن	To create.	آفرین	Create thou.
دیدن	To ſee.	بین	See thou.
شنیدن	To hear.	بشنو	Hear thou.

OF the verb شنیدن it may be remarked, that the imperative is evidently borrowed from شنودن To hear, which has already appeared, in the liſt of verbs of the ſixth claſs.

EIGHTH CLASS.

IN verbs of the eighth claſs, the imperative is regularly formed from the infinitive, by changing the letter خ into ز, as in the following examples.

INFINITIVE.		IMPERATIVE.	
انداختن	To throw.	انداز	Throw thou.
اندوختن	To collect.	اندوز	Collect thou.

INFINITIVE.

INFINITIVE.		IMPERATIVE.	
انگیختن	To excite.	انگیز	Excite thou.
افروختن	To kindle.	افروز	Kindle thou.
آویختن	To hang.	آویز	Hang thou.
تاختن	To attack.	تاز	Attack thou.
دوختن	To ſew.	دوز	Sew thou.
باختن	To play.	باز	Play thou.
سوختن	To burn.	سوز	Burn thou.
ریختن	To pour.	ریز	Pour thou.
بیختن	To ſift.	بیز	Sift thou.
نواختن	To beſtow.	نواز	Beſtow thou.
پرداختن	To engage.	پرداز	Engage thou.
پختن	To bbil.	پز	Boil thou.
ساختن	To make.	ساز	Make thou.

INFINITIVE.		IMPERATIVE.	
گریختن	To flee.	گریز	Flee thou.
گداختن	To melt.	گداز	Melt thou.

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
شناختن	To know.	شناس	Know thou.
فروختن	To ſell.	فروش	Sell thou.
گسیختن	To break.	گسل	Break thou.
سختن	To weigh.	سنج	Weigh thou.
دوختن	To milk.	دوش	Milk thou.

Of the three laſt verbs, it is to be remarked, that the imperatives are evidently borrowed from گسلیدن To break, سنجیدن To weigh, and دوشیدن To milk, all of which have already been inſerted in the liſt of verbs of the ſeventh claſs.

NINTH CLASS.

In the ninth claſs, the imperative is regularly formed from the infinitive, by rejecting the three laſt letters; as in the following examples.

INFINITIVE.

Infinitive.		Imperative.	
زیستن	To live.	زی	Live thou.
گریستن	To weep.	گری	Weep thou.
نگریستن	To obſerve.	نگر	Obſerve thou.
آرستن	To be able.	آر	Be thou able.
دانستن	To know.	دان	Know thou.
توانستن	To be able.	توان	Be thou able.
مانستن	To reſemble.	مان	Reſemble thou.

Of this claſs, there are a good many irregular verbs, in which the imperative is formed from the infinitive, by changing س into ه, or into و ی both quieſcent; and ſeveral others, of which the imperative is formed in a manner ſo irregular, that they cannot be comprehended under any general rule.

EXAMPLES.

Infinitive.		Imperative.	
کاستن	To leſſen.	کاه	Leſſen thou.
خواستن	To wiſh.	خواه	Wiſh thou.

INFINITIVE.		IMPERATIVE.	
جُستَن	To leap.	جَه	Leap thou.
رَستَن	To escape.	رَه	Escape thou.
شُستَن	To wash.	شُوي	Wash thou.
جُستَن	To seek.	جُوي	Seek thou.
رُستَن	To grow.	رُوي	Grow thou.
آراستَن	To adorn.	آراي	Adorn thou.
پیراستَن	To adorn.	پیراي	Adorn thou.
پیوَستَن	To mix.	پیوَند	Mix thou,
بَستَن	To bind.	بَند	Bind thou.
شِکَستَن	To break.	شِکَن	Break thou.
خاستَن	To rise.	خیز	Rise thou.
نِشَستَن	To sit.	نِشین	Sit thou.
گُسَستَن	To break.	گُسِل	Break thou.

The imperative of the verb گسستن To break, like that of گسیختن, is evidently borrowed from گسلیدن

TENTH CLASS.

In verbs of the tenth clafs, the imperative is regularly formed from the infinitive, by changing the letter ش into ر, as in the following examples.

Infinitive.		Imperative.	
کاشتن	To fow.	کار	Sow thou.
داشتن	To keep.	دار	Keep thou.
نگاشتن	To write.	نگار	Write thou.
انباشتن	To fill.	انبار	Fill thou.
انگاشتن	To fuppofe.	انگار	Suppofe thou.
گماشتن	To fend.	گمار	Send thou.
گذاشتن	To quit.	گذار	Quit thou.
پنداشتن	To fuppofe.	پندار	Suppofe thou.

IRREGULAR

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
نوشتن	To write.	نویس	Write thou.
هشتن	To quit.	هل	Quit thou.
گشتن	To revolve.	گرد	Revolve thou.
افراشتن	To exalt.	افراز	Exalt thou.

Of the three last verbs, it is evident, that the imperative is borrowed from هلیدن, گردیدن and افراختن; all of which have already appeared, in the respective classes to which they belong. The verbs سرشتن To mix, and آغشتن To dissolve, are defective in the imperative, and in all those tenses which are derived from it. The verb کشتن To till or To sow, is also defective in the imperative, unless it be permitted to borrow کار the imperative of کاشتن To sow, already inserted.

ELEVENTH CLASS.

In verbs of the eleventh class, the imperative is sometimes formed from the infinitive, by changing the letter ف into ب; and sometimes merely by rejecting the two last letters.

EXAMPLES.

INFINITIVE.		IMPERATIVE.	
کوفتن	To beat,	کوب	Beat thou.

INFINITIVE.		IMPERATIVE.	
رُوفتن	To ſweep.	رُوب	Sweep thou.
آشُوفتن	To be diſturbed.	آشُوب	Be thou diſturbed.
تافتن	To ſhine.	تاب	Shine thou.
یافتن	To find.	یاب	Find thou.
شتافتن	To haſten.	شتاب	Haſten thou.
فریفتن	To deceive.	فریب	Deceive thou.
کافتن	To dig.	کاف	Dig thou.
بافتن	To weave.	باف	Weave thou.
شکافتن	To ſplit.	شکاف	Split thou.

IRREGULAR VERBS OF THIS CLASS.

INFINITIVE.		IMPERATIVE.	
گرفتن	To ſeize.	گیر	Seize thou.
پذیرفتن	To conſent.	پذیر	Conſent thou.

INFINITIVE.		IMPERATIVE.	
رفتن	To go.	رو	Go thou.
گفتن	To speak.	گوي	Speak thou.
سفتن	To bore.	سنب	Bore thou.
خفتن	To sleep.	خسپ	Sleep thou.

Of the two last verbs, the imperative is evidently borrowed from سنبيدن To bore, and خسپيدن To sleep, both of which have already been inserted in the list of verbs of the seventh class. The verb نهفتن To conceal, has no imperative; and this verb, as well as خفتن To sleep, may perhaps be only contractions for خفسيدن and نهفسيدن, the former of which is inserted in every dictionary, although, of the existence of the latter, the following example from the *Boostaun*, furnishes the only proof, which has occurred to my observation.

جوابش نگر تا چه مردانه گفت　　که چندين ستايش چه گفتي نهفت

"Observe his answer, how nobly he spoke! Be silent; why "do you praise me so much?"

From the foregoing observations, it *will* be evident, that, of several Persian verbs possessing the same sense, it frequently happens that *one only*, is inflected through all the tenses; while the rest are defective in the imperative, and consequently in all those tenses which are formed from it. The verbs گسيختن ، گسستن and گسليدن

گسلیدن To break, with many others which have already been noticed, sufficiently illustrate this remark.

There are on the other hand several verbs, which, having the same form of the infinitive, require different imperatives, according to the different senses in which they may be used. Such is the verb دوختن To sew, or To milk, the imperative of which is دوز in the one sense, and دوش in the other. It also happens, occasionally, that the same imperative springs from different infinitives, as in the words مان and آر, of which the former may be derived either from ماندن To remain, مانستن To resemble, or مانیدن To resemble, and the latter either from آوردن To bring, or آرستن To be able.

Inflexion of Verbs.

The rules which are now to be enumerated for the inflexion of the imperative, as well as for the formation and the inflexion of all the other tenses, are applicable, without exception, to every verb in the Persian language; and therefore the learner, if he recollect the rules already detailed for the formation of the imperative, will experience little farther difficulty, in the formation or inflexion of every other tense.

The imperative, in the third person singular, is formed by subjoining the letter د to the second person singular; and in the plural number, it is formed by subjoining the termination يم, يد, ند.

EXAMPLE FROM THE VERB بودن TO BE.

			بویم	باشیم	Let us be.
بو	باش	Be thou.	بوید	باشید	Be ye.
بود	باشد	Let him be.	بوند	باشند	Let them be.

In the terminations یم and ید it is to be obferved, that ی has the fame found, which we have already afcribed to that letter, when it is diftinguifhed by the term *Yaé mujhool* *.

The aorift, in the firft and fecond perfons fingular, is formed by fubjoining to the imperative, the terminations م and یای معروف. In every other inflexion, it correfponds with the imperative.

EXAMPLE FROM THE VERB خواستن TO WISH.

خواهم	I may wifh.	خواهیم	We may wifh
خواهی	Thou mayeft wifh.	خواهید	Ye may wifh.
خواهد	He may wifh.	خواهند	They may wifh.

The preterite, in the third perfon fingular, is formed from the infinitive by rejecting the letter ن; and the other inflexions of this tenfe are diftinguifhed by the fame terminations which are applicable to the aorift.

EXAMPLE FROM THE VERB بودن TO BE.

بودم	I was.	بودیم	We were.
بودی	Thou waft.	بودید	Ye were.
بود	He was.	بودند	They were.

* I fhall take this opportunity of inferting an obfervation, which I omitted in its proper place; namely, that the unlearned part of the inhabitants of *'Eeraun* often deny the exiftence, in the Perfian language, of the found reprefented by *Wao* and *Ya mujhool*, which they invariably pronounce, like *Wao* and *Ya maaroof*. The diftinction however is recognized in every lexicon; and will not be controverted by a well educated Perfian. It ought, therefore, to be carefully retained by thofe who are defirous of acquiring an accurate and claffical pronunciation.

THE

THE paſt participle is formed from the infinitive by changing the letter ن into ه.

EXAMPLES.

گُفْتَه	Having ſpoken.	رَفْتَه	Having gone.
دِیْدَه	Having ſeen.	آمَدَه	Having come.

THE preſent tenſe is formed from the aoriſt, by prefixing the particle مِی.

EXAMPLE FROM THE VERB رَفْتَن TO GO.

مِی رَوَم	I go.	مِی رَوِیْم	We go.
مِی رَوِی	Thou goeſt.	مِی رَوِیْد	Ye go.
مِی رَوَد	He goes.	مِی رَوَنْد	They go.

THE ſame particle, prefixed to the preterite, forms the imperfect continuative and potential modes.

EXAMPLE FROM THE VERB خُفْتَن TO SLEEP.

مِی خُفْتَم	I was ſleeping.	مِی خُفْتِیْم	We were ſleeping.
مِی خُفْتِی	Thou waſt ſleeping.	مِی خُفْتِیْد	Ye were ſleeping.
مِی خُفْت	He was ſleeping.	مِی خُفْتَنْد	They were ſleeping.

This tense may also be formed, in the first and third persons singular, and in the third person plural, by subjoining to the preterite, and sometimes to the imperfect, the termination یای مجهول.

EXAMPLES.

کردمی	می کردمی	I was doing.	بردمی	می بردمی	I was taking.
کردی	می کردی	He was doing.	بردی	می بردندی	He was taking.
کردندی	می کردندی	They were doing.	بردندی	می بردی	They were taking.

The use of this tense, as the continuative and potential modes, will appear hereafter.

The preterperfect is formed by subjoining to the past participle, the inflexions of verb ام I am, which possesses only the present tense.

INFLEXION OF THE VERB ام.

ام	I am.	ایم	We are.
ای	Thou art.	اید	Ye are.
است	He is.	اند	They are.

This verb denoting, simply, assertion, requires to be connected with an adjective, a substantive, or a participle, either expressed or understood.

EXAMPLE

EXAMPLE OF THE VERB ام COMPOUNDED WITH A NOUN.

توانگرم	I am rich.	توانگریم	We are rich.
توانگری	Thou art rich.	توانگرید	Ye are rich.
توانگرست	He is rich.	توانگرند	They are rich.

EXAMPLE OF THE VERB ام COMPOUNDED WITH A PARTICIPLE.

گفته ام	I have spoken.	گفته ایم	We have spoken.
گفته ای گفته	Thou hast spoken.	گفته اید	Ye have spoken.
گفته است	He has spoken.	گفته اند	They have spoken.

THE particle می, prefixed to this tense, serves to bestow on it a continuative sense.

EXAMPLE.

اسلاف آنحضرت آنرا در خزانهٔ عامره ضمیمهٔ نفایس جواهر مینگاهداشته اند
بالاجلال

"THE ancestors of his majesty had continued carefully to preserve it "in the well replenished treasury, among the most valuable jewels."

SOMETIMES the verb ام, compounded with a participle, retains the same sense which it possesses when compounded with a noun.

EXAMPLE.

EXAMPLE.

ترا بینم از هرچه پرداخته است   که هستی تو سازنده او ساخته است

نظامی

" I contemplate thee in every thing which *is created;* for thou " art the creator, and it *is the work of thy hands**".

THE preterperfect tenſe in poetry is alſo formed occaſionally by ſubjoining to a few verbs, in the third perſon ſingular preterite, the inflexions of the verb هستم I am, deprived of the aſpirate. The inflexions of this verb will be inſerted hereafter.

EXAMPLE.

* When the verb ام is joined to its antecedent, the letter *Alif* ought to be rejected, and its vowel point ſhould be transferred to the preceding letter, unleſs the antecedent end with *Hae Mookhuffüf*, or *Mudda.*

EXAMPLES:

من خادمم	I am a ſervant.	ما گدایانیم	We are beggars.
تو چاکری	Thou art a ſervant.	شما جاهلانید	Ye are ignorant.
او پادشاهست	He is a king.	ایشان از سکنهٔ شهرند	They are inhabitants of the city.

I am aware, that the letter *Alif*, in است, is often retained by the modern writers of Hindooſtaun, in oppoſition to the rule here mentioned, but thoſe who will take the trouble to look into any manuſcript, copied in Perſia, will find it to be generally, if not invariably, rejected by the Perſians, in exact conformity with this rule. It may be added that there is obviouſly no neceſſity for the inſertion of *Alif*, when its vowel point can be transferred to the preceding letter; becauſe a moveable *Alif* repreſents, merely, the ſound of its vowel point.

If the antecedent end with *Hae Mookhuffüf*, the letter *Alif* in ام muſt be retained.

EXAMPLES:

EXAMPLE.

آن شنیدستی که در صحرای غور   بار سالاری بیفتاد از ستور

SAUDEE.

" HAVE you heard, that in the fields of Ghore, the load of a " chieftain fell from his camel or beaſt of burden." (In other words the chieftain died.)

THE pluperfect is formed by ſubjoining to the paſt participle, the inflexions of the verb بودن To be, in the preterite tenſe.

EXAMPLE

EXAMPLES:

من بنده ام	I am a ſlave.	ما رونده ایم	We are going.
تو دیوانه ای تو دیوانه	Thou art mad.	شما از ساکنان این خانه اید	You are one of thoſe who live in this houſe.
او نویسنده است	He is a writer.	ایشان فرزانه اند	They are wiſe.

If neceſſary to the accuracy of the meaſure of a Perſian verſe, the letters *Hae mookhuffūf* and *Alif* may both be rejected in poetry; and the vowel point of *Alif* will then be transferred to the letter preceding *Hae mookhuffūf*.

EXAMPLE:

پسندیده است بخشایش ولیکن   منه بر ریش خلق آزار مرهم

SAUDEE.

" Bounty is a laudable quality; but do not, therefore, heal the wounds of the oppreſſor."

If the laſt letter of the antecedent be *Alif* or *Wao mudda*, the letter *Alif*, in the verb ام, is commonly changed into *Ya*; but in the third perſon ſingular, it may be entirely rejected, together with its vowel point.

U

EXAMPLE:

EXAMPLE FROM THE VERB شدن TO BE.

شده بودم	I had been.	شده بودیم	We had been.
شده بودی	Thou hadst been.	شده بودید	Ye had been.
شده بود	He had been.	شده بودند	They had been.

The future is formed by prefixing the aorist of the verb خواستن To wish, to the infinitive, generally, but not invariably, deprived of the letter ن.

EXAMPLE

EXAMPLE FIRST.

بینایم	I see or have the faculty of seeing.	بینائیم	We see.
بینائی	Thou seest.	بینائید	Ye see.
بینایست بیناست	He sees.	بینایند	They see.

EXAMPLE SECOND.

خوش ابرویم	I have beautiful eyebrows.	خوش ابروئیم	We have beautiful eyebrows.
خوش ابروئی	Thou hast beautiful eyebrows.	خوش ابروئید	Ye have beautiful eyebrows.
خوش ابرویست خوش ابروست	He has beautiful eyebrows.	خوش ابرویند	They have beautiful eyebrows.

If the letter *Ya* be the *mudda* or long vowel, *Alif* must be rejected, and its vowel point will be transferred to *Ya*; but no second *Ya* will then be added.

EXAMPLE:

EXAMPLE FROM THE VERB دیدن TO SEE.

خواهم دید	I will ſee.	خواهیم دید	We will ſee.
خواهی دید	Thou wilt ſee.	خواهید دید	Ye will ſee.
خواهد دید	He will ſee.	خواهند دید	They will ſee.

THE

EXAMPLE:

چینیم	I am a Chineſe.	چینییم	We are Chineſe.
چینیی	Thou art a Chineſe.	چینیید	Ye are Chineſe.
چینیست چینیست	He is a Chineſe.	چینیند	They are Chineſe.

If a quieſcent *Ya* follow *Alif* or *Wao mudda* in the antecedent, the ſame rules of inflexion muſt be obſerved, as in the preceding caſe.

EXAMPLE FIRST.

کشورگشایم	I am a conqueror.	کشورگشائیم	We are conquerors.
کشورگشائی	Thou art a conqueror.	کشورگشائید	Ye are conquerors.
کشورگشایست کشورگشاست	He is a conqueror.	کشورگشایند	They are conquerors

EXAMPLE

The potential mode, with reference to preſent or future time, is formed by prefixing the aoriſt of the verb تَوَانِسْتَن To be able, to the infinitive, uſually, but not invariably, deprived of the letter ن.

EXAMPLE FROM THE VERB بَافْتَن TO WEAVE.

تَوَانَم بَافت	I can weave.	تَوَانِيم بَافت	We can weave.
تَوَانِی بَافت	Thou canſt weave.	تَوَانِيد بَافت	Ye can weave.
تَوَانَد بَافت	He can weave.	تَوَانَند بَافت	They can weave.

But if the nominative to a verb be *It* or *One*, the word تَوَان alone, without any termination, is often uſed in the formation of this tenſe.

EXAMPLE

EXAMPLE SECOND.

خُوشْ گُويَم	I am a good ſpeaker.	خُوشْ گُوئِيم	We are good ſpeakers.
خُوشْ گُوئِی	Thou art a good ſpeaker.	خُوشْ گُوئِيد	Ye are good ſpeakers
خُوشْ گُويَسْت خُوشْ گُوسْت	He is a good ſpeaker.	خُوشْ گُويَند	They are good ſpeakers.

After کِه *who?* چِه *what?* and نَه *not,* (anciently written کی چی and نی, with *Ya mujhool*) the letter *Alif* muſt be changed into *Ya* after the rejection of ه. It is to be obſerved, however, that چه is very ſeldom compounded with ام; except in the third perſon ſingular, چِيسْت *what is it?*

EXAMPLE

EXAMPLE:

دست در حلقهٔ آن زلف دوتا نتوان کرد   تکیه بر عهد تو و باد صبا نتوان کرد

آنچه سعیست من اندر طلبت بنمایم   این قدر هست که تغییر قضا نتوان کرد

حافظ

" One cannot extend the hand to the ringlets of thoſe curling " locks; *one* cannot place confidence in your promiſes, or in the " morning breeze: whatever can be done, I will do in the purſuit " of you, but alas! it is impoſſible to change (or one cannot change) " the decrees of fate."

In poetry the ſame tenſe, in a negative ſenſe, is ſometimes formed by means of the verb آرستن To be able; as in the following example from the *Booſtaun* of Saudee.

EXAMPLES:

کیم	Who am I?	کیستیم	Who are we?
که ئی	Who art thou?	کیستید	Who are ye?
کیست کیست	Who is he?	کیستند	Who are they?

نیم	I am not.	نیستیم	We are not.
نه ئی	Thou art not.	نیستید	Ye are not.
نیست	He is not.	نیستند	They are not.

بگفتا نیارم شد این جا مقیم   که در پیش دارم مهمی عظیم

"He said I *cannot* remain here, for I have an object of impor-
"tance in view."

The potential mode, with reference to past time, is formed by prefixing the preterite tense of the verb توانستن To be able, to the infinitive, usually, but not invariably, deprived of the letter ن.

EXAMPLE FROM THE VERB رفتن TO GO.

توانستم رفت	I could have gone.	توانستیم رفت	We could have gone.
توانستی رفت	Thou could'st have gone.	توانستید رفت	Ye could have gone.
توانست رفت	He could have gone.	توانستند رفت	They could have gone.

The preterite subjunctive or doubtful preterite is formed, by subjoining to the past participle, the second aorist of the verb بودن To be.

EXAMPLE FROM THE VERB گفتن TO SPEAK.

گفته باشم	I may have spoken.	گفته باشیم	We may have spoken.
گفته باشی	Thou mayest have spoken.	گفته باشید	Ye may have spoken.
گفته باشد	He may have spoken.	گفته باشند	They may have spoken.

The imperative of duration is the same with the preterite subjunctive; but the particle می may be prefixed or omitted at pleasure, and the second person singular is commonly, but not invariably, deprived of the letter ی.

EXAMPLE

EXAMPLE FROM THE VERB آمدن TO COME.

		می آمده باشیم	Let us continue to come.
می آمده باش	Do thou continue to come.	می آمده باشید	Continue ye to come.
می آمده باشد	Let him continue to come.	می آمده باشند	Let them continue to come.

THIS ſpecies of the imperative may alſo be formed, in the ſecond perſon ſingular, by prefixing the particle می to the ſimple imperative; as in the two following examples from the اخلاق محسنی.

داد گدایان می ده و بداد دادخواهان می رس

" BE always bountiful to the poor, and ever watchful, to do " juſtice to thoſe who demand it."

با حق بادب باش و عبادت می ورز   با خلق برفق باش و نیکی می کن

" Reverence and worſhip the Deity, be humane to mankind, and " practice virtue."

BY inſerting the letter ا, between the penult and final letters of the aoriſt, in the third perſon ſingular, another ſpecies of the imperative may be formed, which is uſed in prayer, whether for good or evil; as in the words دهاد *May he give*, میراد *May he die*, کناد *May he do*, بواد or باد *May he be, &c.*

EXAMPLE:

هزار آفرین بر چنین زن بواد   هران زن که چون او نباشد مباد

فردوسی

" A THOUSAND praiſes to ſuch a woman! may no woman live, " who does not reſemble her."

To

To the imperative aorist and preterite in an affirmative sense, the particle بـ, moveable by the vowel *Zere*, is often prefixed, without producing any other effect, than that of occasionally restricting the aorist to future time; as in the following example, extracted from Sir WILLIAM JONES' Grammar. & is also intensive

هر که در کارها کند جهدی   آخرش بر مراد خود برسد

"WHOEVER labors diligently in his affairs, *will* at last attain "the object of his wishes."

THE particle بـ prefixed to an imperative, of which the first letter is moveable by the vowel *Peish*, may itself receive that vowel; as in the verb کردن To do, of which the imperative may either be read بکن or بُکن; although, among the moderns, the former is more generally used. If the first letter be not moveable by the vowel *Peish*, the particle بـ must invariably receive the vowel *Zere*, as in the following examples: بزن *Strike thou*, بگیر *Seize thou*, برو *Go thou*, بتاب *Shine thou*, &c.

THE prohibitive is formed by prefixing to the imperative, in the second persons singular and plural, the letter م moveable by the vowel *Zubur*, as in the following examples: مرو *Do not thou go*, مروید *Do not ye go*, مگیر *Do not thou seize*, مگیرید *Do not ye seize*, مخور *Do not thou eat*, مخورید *Do not ye eat*, &c. To all the other persons of the prohibitive, as well as to every other tense of the verb, the letter ن, moveable by the vowel *Zubur*, is prefixed for the purpose of producing a negative sense. Examples: نگیریم *Let us not seize*, نرویم *Let us not go*, نپرورد *He did not cherish*, نخورد *He did not eat*, نمی‌رود *He is not going*, نخواهد ماند *He will not stay*, &c.

THE particles بـ or مـ or نـ prefixed to the tenses of a verb beginning with a *single Alif*, require that letter to be changed into

ی .

ی, as in the following examples: بیفکن *Throw thou*, مفکن *Do not thou throw*, نفکند *He did not throw*, بیفزای *Encrease thou*, میفزای *Do not thou encrease*, نیفزود *He did not encrease*. And if the verb begin with an الف کشیده or *double Alif*, the first is changed into ی, and the second is retained, as in the following examples: بیالای *Stain thou*, میالای *Do not thou stain*, نیالود *He did not stain*, بیای *Come thou*, میای *Do not thou come*, نیامد *He did not come*, &c.

The defective and impersonal verbs میشاید It is proper, and می باید It is necessary, possess only the third person singular of the present, aorist, and imperfect tenses, which are as follows.

می شاید	It is proper.	می باید	It is necessary.
شاید	It may be proper.	باید	It may be necessary.
می شایست شایستی	It was proper.	می بایست بایستی	It was necessary*.

These words are frequently used, to form tenses, corresponding with those expressed by means of the auxiliaries *ought* and *must* in the English language; and the three personal pronouns, prefixed to them in the oblique case, point out, where it is necessary, the variation of the persons.

* The verb سزد It is becoming, is equally defective, having only the third persons singular of the present, aorist, and preterite tenses; the last of which (سزید) is very rarely used. The verb شاید sometimes occurs in the present tense, through all the persons, and is not, therefore, invariably an Impersonal verb. Examples: من بندگی ترا می شایم I am fitted for your service, تو خواجگی مرا می شائی Thou art fitted to be my master or patron. The participle شایان is, also, very commonly used.

EXAMPLE FROM THE VERB رفتن TO GO.

مرا باید رفت	I must go.	مارا باید رفت	We must go.
ترا باید رفت	Thou must go.	شمارا باید رفت	Ye must go.
اورا باید رفت	He must go.	ایشانرا باید رفت	They must go.

مرا شاید رفت	I ought to go.	مارا شاید رفت	We ought to go.
ترا شاید رفت	Thou oughtest to go.	شمارا شاید رفت	Ye ought to go.
اورا شاید رفت	He ought to go.	ایشانرا شاید رفت	They ought to go.

In the singular number, the conjunctive pronouns م ت and ش are frequently subjoined to these two verbs, for the same purpose.

EXAMPLES.

بایدم رفت	I must go.	شایدم رفت	I ought to go.
بایدت رفت	Thou must go.	شایدت رفت	Thou oughtest to go.
بایدش رفت	He must go.	شایدش رفت	He ought to go*.

* By substituting بایستی for باید, and شایستی for شاید, these tenses are changed to the past time, as thus مرا بایستی رفت or مرا شایستی رفت I ought to have gone, &c.

THE

The active participle, or name of the agent, which is common to all verbs in the language, is formed from the imperative by subjoining نده, as in the following examples: پرورنده Cherishing, or A cherisher, دهنده Giving, or A giver, بافنده Weaving, or A weaver, زننده Striking, or A striker, &c.

There are also two other participles or adjectives, peculiar to a few verbs; and of these, the first is formed from the imperative by adding آن, and the second by adding ا.

EXAMPLES.

دوان	Running.	دانا	Wise, or one who knows.
خندان	Laughing.	بینا	Seeing, or a spectator.
گریان	Weeping.	جویا	Seeking, or a seeker.
جویان	Seeking.	پذیرا	Accepting, or one who accepts.
افتان	Falling.	دارا	Keeping, or a keeper.
خیزان	Rising.	پوشا	Concealing, or one who conceals.

The passive voice is formed in the Persian, as in the English language, by subjoining to the past participle, the inflexions of the verb شدن To be, through all its tenses.

The terminations م ی یم ید ند which are used to vary the inflexions of a Persian verb, in the preterite, aorist, &c. have been considered, by all grammarians, as pronominal nominatives to the verb; and accordingly,

accordingly, in poetry, after being expreſſed in one verb, they are ſometimes omitted in ſeveral others, which are connected with it by means of conjunctions*.

EXAMPLE.

القصه باز گشتم و آمد بخانه زود   در باز کرد و باز به بست از پس استوار

انوري

" In ſhort I returned and quickly came to the houſe; I open-" ed the door, and afterwards made it faſt again."

It is obvious that every verb is here uſed in the firſt perſon ſingular; and the letter م, which indicates the firſt perſon ſingular, being expreſſed in one verb, is omitted in others which follow it.

The termination يم which forms the firſt perſon plural, is omitted after شكست in the following example, for the ſame reaſon.

پشت بر صومعه کرديم و بسوي بتكده روي   چاك در خرقه فكنديم و همه توبه شكست

ظهير

" We turned away from the church, and haſtened to the temple " of idolatry; we rent our prieſtly garments, and broke our vows " of repentance†".

Such examples however are very rare; and the omiſſion of the pronominal terminations may be aſcribed to poetical licence, in

* The third perſon ſingular of the preterite and aoriſt are not ſuppoſed to contain any pronominal nominatives.

† It may be ſaid that شكست is here a neuter verb, in the third perſon ſingular preterite, following its nominative توبه Repentance. This is certainly poſſible; but I imagine that every Perſian ſcholar will agree with me, in ſuppoſing توبه to be the accuſative, and شكست to be a contraction for شكستيم, in the firſt perſon plural.

which,

which, many modes of expreſſion are authorized, that never occur in the works of any writer in proſe. Whether theſe terminations be truly pronouns or not; is therefore a queſtion of little importance to the progreſs of the learner, who may be left, for the preſent, to form his own judgment on the ſubject.

The verb هستم *I am* or *I exiſt*, differs from the verb ام, only as it may be uſed alone; while the latter is invariably compounded, as we have already ſeen, either with a noun or with a participle, expreſſed or underſtood.

INFLEXION OF THE VERB هستم. I AM.

هستم	I am.	هستيم	We are.
هستي	Thou art.	هستيد	Ye are.
هست	*He is.*	هستند	They are.

When this verb follows the negative particle, the letter ه is changed into ي.

EXAMPLE.

نيستم	I am not.	نيستيم	We are not.
نيستي	Thou art not.	نيستيد	Ye are not.
نيست	He is not.	نيستند	They are not.

THAT this verb is in fact in the preterite, although it has th meaning of the present tense, may be proved as well by analogy (since it is inflected like every other preterite in the language) a by the following example from the *Boostaun;* in which it is usec in a negative sense, with the termination یای مجهول in order tc form the imperfect or potential mode.

چو حاتم که گر نیستی فرّوی نبردی کسی در جهان نام طی

" LIKE HAUTIM; for *had it not been* for his magnificence, th " name of TYE would have been unknown in the world".

THERE are a few Persian verbs, in writing which, a letter o two may occasionally be omitted; as in the following examples افتادن or فتادن *To fall,* ایستادن or استادن or ستادن *To stand* نگریستن or نگرستن *To behold, &c.* but such slight irregularitie as these are scarcely worthy of notice, since they never can be th occasion of any difficulty to the learner.

ALTHOUGH the rules already given, for the formation of every tense, are sufficient to enable the learner to *inflect* any verb in the language; it may be useful to subjoin the inflexions of two or three verbs in detail; for the purpose of more clearly elucidating th practical application of these rules.

INFLEXION OF THE VERB شدن TO BE OR TO BECOMI

PRESENT TENSE.

می شوم	I am becoming.	می شویم	We are becor ing.
می شوی	Thou art becoming.	می شوید	Ye are becon ing.
می شود	He is becoming.	می شوند	They are be coming.

IMPERFEC

Imperfect and Potential Modes.

شدمی می شدم	I was becoming.	می شدیم	We were becoming.
می شدی	Thou waſt becoming.	می شدید	Ye were becoming.
شدی می شد	He was becoming.	شدندی می شدند	They were becoming.

Preterite.

شدم	I became.	شدیم	We became.
شدی	Thou becameſt.	شدید	Ye became.
شد	He became.	شدند	They became.

Preterperfect.

شده ام	I have become.	شده ایم	We have become.
شده	Thou haſt become.	شده اید	Ye have become.
شده است	He has become.	شده اند	They have become.

Preterpluperfect.

شده بودم	I had become.	شده بودیم	We had become.

شده بودی	Thou hadst become.	شده بودید	Ye had become.
شده بود	He had become.	شده بودند	They had become.

Future.

خواهم شد	I will become.	خواهیم شد	We will become.
خواهی شد	Thou wilt become.	خواهید شد	Ye will become.
خواهد شد	He will become.	خواهند شد	They will become.

Aorist.

شوم	I may become.	شویم	We may become.
شوی	Thou mayest become.	شوید	Ye may become.
شود	He may become.	شوند	They may become.

Preterite Subjunctive.

شده باشم	I may have become.	شده باشیم	We may have become.
شده باشی	Thou mayest have become.	شده باشید	Ye may have become.

شده باشد	He may have become.	شده باشند	They may have become.

Potential Mode with reference to Present or Future Time.

توانم شد	I can become.	توانیم شد	We can become.
توانی شد	Thou canst become.	توانید شد	Ye can become.
تواند شد	He can become.	توانند شد	They can become.

Potential Mode with reference to Past Time.

توانستم شد	I could have become.	توانستیم شد	We could have become.
توانستی شد	Thou could'st have become.	توانستید شد	Ye could have become.
توانست شد	He could have become.	توانستند شد	They could have become.

Imperative.

شوم	Let me become.	شویم	Let us become.
شو	Become thou.	شوید	Become ye.
شود	Let him become.	شوند	Let them become.

Imperative of Duration.

مي شده باشم	Let me continue to become.	مي شده باشيم	Let us continue to become.
مي شو مي شده باش	Continue thou to become.	مي شده باشيد	Do you continue to become.
مي شده باشد	Let him continue to become.	مي شده باشند	Let them continue to become.

Prohibitive.

نشوم	Let me not become.	نشويم	Let us not become.
مشو	Do not thou become.	مشويد	Do not you become.
نشود	Let him not become.	نشوند	Let them not become.

Participles Active and Passive.

شونده	Becoming.	شده	Having become.

INFLEXION OF THE VERB بودن TO BE or TO REMAIN.

Present Tense.

مي باشم	I remain.	مي باشيم	We remain.
مي باشي	Thou remainest.	مي باشيد	Ye remain.

مِی‌بَاشَد	He remains.	مِی‌بَاشَنْد	They remain.

IMPERFECT.

مِی‌بُودَم بُودَمِی	I was remaining.	مِی‌بُودِیم	We were remaining.
مِی‌بُودِی	Thou waſt remaining.	مِی‌بُودِید	Ye were remaining.
مِی‌بُود بُودِی	He was remaining.	بُودَنْدِی مِی‌بُودَنْد	They were remaining.

PRETERITE.

بُودَم	I remained.	بُودِیم	We remained.
بُودِی	Thou remainedſt.	بُودِید	Ye remained.
بُود	He remained.	بُودَنْد	They remained.

PRETERPERFECT.

بُودَه‌اَم	I have remained.	بُودَه‌اِیم	We have remained.
بُودَه بُودَه‌اِی	Thou haſt remained.	بُودَه‌اِید	Ye have remained.
بُودَه‌اَسْت	He has remained.	بُودَه‌اَنْد	They have remained.

PLUPERFECT WANTING.

Future.

خواهم بود	I will remain.	خواهیم بود	We will remain.
خواهی بود	Thou wilt remain.	خواهید بود	Ye will remain.
خواهد بود	He will remain.	خواهند بود	They will remain.

Aorist.

باشم بوم	I do or will remain.	باشیم بویم	We do or will remain.
باشی بوی	Thou do'ſt or wilt remain.	باشید بوید	Ye do or will remain.
باشد بود	He does or will remain.	باشند بوند	They do or will remain.

Preterite Subjunctive.

بوده باشم	I may have remained.	بوده باشیم	We may have remained.
بوده باشی	Thou mayeſt have remained.	بوده باشید	Ye may have remained.
بوده باشد	He may have remained.	بوده باشند	They may have remained.

Potential Mode with reference to Present or Future Time.

توانم بود	I can remain.	توانیم بود	We can remain.
توانی بود	Thou canſt remain.	توانید بود	Ye can remain.
تواند بود	He can remain.	توانند بود	They can remain.

Potential Mode with reference to Past Time.

توانستم بود	I could have remained.	توانستیم بود	We could have remained.
توانستی بود	Thou couldſt have remained.	توانستید بود	Ye could have remained.
توانست بود	He could have remained.	توانستند بود	They could have remained.

Imperative.

باشم	Let me remain.	باشیم	Let us remain.
باش	Remain thou.	باشید	Remain ye.
باشد	Let him remain.	باشند	Let them remain.

Imperative of Duration.

بوده باشم	Let me always remain.	بوده باشیم	Let us remain always.

بوده باش می باش	Remain thou always.	بوده باشید	Remain ye always.
بوده باشد	Let him remain always.	بوده باشند	Let them remain always.

PROHIBITIVE.

نباشم	Let me not remain.	نباشیم	Let us not remain.
مباش	Do not thou remain.	مباشید	Do not ye remain.
نباشد	Let him not remain.	نباشند	Let them not remain.

PARTICIPLES.

باشنده بونده	Remaining. Exiſting.	بوده	Having remained.

INFLEXION OF THE VERB خواستن TO WISH.

PRESENT TENSE.

می خواهم	I wiſh.	می خواهیم	We wiſh.
می خواهی	Thou wiſheſt.	می خواهید	Ye wiſh.
می خواهد	He wiſhes.	می خواهند	They wiſh.

ناتمام IMPERFECT.

می‌خواستم	I was wiſhing.	می‌خواستیم	We were wiſhing.
می‌خواستی	Thou waſt wiſhing.	می‌خواستید	Ye were wiſhing.
می‌خواست	He was wiſhing.	می‌خواستند	They were wiſhing.

زمان ماضی PRETERITE.

خواستم	I wiſhed.	خواستیم	We wiſhed.
خواستی	Thou wiſhed'ſt.	خواستید	Ye wiſhed.
خواست	He wiſhed.	خواستند	They wiſhed.

ماضی قریب PRETERPERFECT

خواسته‌ام	I have wiſhed.	خواسته‌ایم	We have wiſhed.
خواسته‌ای	Thou haſt wiſhed.	خواسته‌اید	Ye have wiſhed.
خواسته‌است	He has wiſhed.	خواسته اند	They have wiſhed.

ماضی بعید PLUPERFECT.

خواسته بودم	I had wiſhed.	خواسته بودیم	We had wiſhed.

خواسته بودی

خواسته بودی	Thou hadſt wiſhed.	خواسته بودید	Ye had wiſhed.
خواسته بود	He had wiſhed.	خواسته بودند	They had wiſhed.

مستقبل

FUTURE.

خواهم خواست	I will wiſh.	خواهیم خواست	We will wiſh.
خواهی خواست	Thou wilt wiſh.	خواهید خواست	Ye will wiſh.
خواهد خواست	He will wiſh.	خواهند خواست	They will wiſh.

AORIST.

خواهم	I do or will wiſh.	خواهیم	We do or will wiſh.
خواهی	Thou do'ſt or wilt wiſh.	خواهید	Ye do or will wiſh.
خواهد	He does or will wiſh.	خواهند	They do or will wiſh.

PRETERITE SUBJUNCTIVE.

خواسته باشم	I may have wiſhed.	خواسته باشیم	We may have wiſhed.
خواسته باشی	Thou mayeſt have wiſhed.	خواسته باشید	Ye may have wiſhed.

خواسته باشد

خواسته باشد	He may have wished.	خواسته باشند	They may have wished.

POTENTIAL MODE WITH REFERENCE TO PRESENT OR FUTURE TIME.

توانم خواست	I can wish.	توانیم خواست	We can wish.
توانی خواست	Thou canst wish.	توانید خواست	Ye can wish.
تواند خواست	He can wish.	توانند خواست	They can wish.

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

توانستم خواست	I could have wished.	توانستیم خواست	We could have wished.
توانستی خواست	Thou couldst have wished.	توانستید خواست	Ye could have wished.
توانست خواست	He could have wished.	توانستند خواست	They could have wished.

IMPERATIVE.

خواهم	Let me wish.	خواهیم	Let us wish.
خواه	Wish thou.	خواهید	Wish ye.
خواهد	Let him wish.	خواهند	Let them wish.

IMPERATIVE OF DURATION.

خواسته باشم	Let me always wiſh.	خواسته باشیم	Let us wiſh always.
می خواه خواسته باش	Wiſh thou always.	خواسته باشید	Wiſh ye always.
خواسته باشد	Let him wiſh always.	خواسته باشند	Let them wiſh always.

PROHIBITIVE.

نخواهم	Let me not wiſh.	نخواهیم	Let us not wiſh.
مخواه	Do not thou wiſh.	مخواهید	Do not ye wiſh.
نخواهد	Let him not wiſh.	نخواهند	Let not them wiſh.

PARTICIPLES.

خواهنده	Wiſhing or a wiſher.	خواهان	Wiſhing.	خواسته	Wiſhed.

PASSIVE VOICE.

PRESENT TENSE.

خواسته می شوم	I am wiſhed.	خواسته می شویم	We are wiſhed.

خواسته

خواسته می شوی	Thou art wiſhed.	خواسته می شوید	Ye are wiſhed.
خواسته می شود	He is wiſhed.	خواسته می شوند	They are wiſhed.

Imperfect.

خواسته می شدم	I was (then) wiſhed.	خواسته می شدیم	We were (then) wiſhed.
خواسته می شدی	Thou waſt (then) wiſhed.	خواسته می شدید	Ye were (then) wiſhed.
خواسته می شد	He was (then) wiſhed.	خواسته می شدند	They were (then) wiſhed.

Preterite.

خواسته شدم	I was wiſhed.	خواسته شدیم	We were wiſhed.
خواسته شدی	Thou waſt wiſhed.	خواسته شدید	Ye were wiſhed.
خواسته شد	He was wiſhed.	خواسته شدند	They were wiſhed.

Preterperfect.

خواسته شده ام	I have been wiſhed.	خواسته شده ایم	We have been wiſhed.
خواسته شده	Thou haſt been wiſhed.	خواسته شده اید	Ye have been wiſhed.

خواسته شده است	He has been wiſhed.	خواسته شده اند	They have been wiſhed.

P L U P E R F E C T.

خواسته شده بودم	I had been wiſhed.	خواسته شده بودیم	We had been wiſhed.
خواسته شده بودی	Thou hadſt been wiſhed.	خواسته شده بودید	Ye had been wiſhed.
خواسته شده بود	He had been wiſhed.	خواسته شده بودند	They had been wiſhed.

F U T U R E.

خواسته خواهم شد	I ſhall be wiſh-ed.	خواسته خواهیم شد	We ſhall be wiſhed.
خواسته خواهی شد	Thou ſhalt be wiſhed.	خواسته خواهید شد	Ye ſhall be wiſhed.
خواسته خواهد شد	He ſhall be wiſhed.	خواسته خواهند شد	They ſhall be wiſhed.

A O R I S T.

خواسته شوم	I am or will be wiſhed.	خواسته شویم	We are or will be wiſhed.
خواسته شوی	Thou art or wilt be wiſhed.	خواسته شوید	Ye are or will be wiſhed.
خواسته شود	He is or will be wiſhed.	خواسته شوند	They are or will be wiſhed.

Preterite Subjunctive, or Doubtful Preterite.

خواستهٔ شده باشم	I may have been wished.	خواسته شده باشیم	We may have been wished.
خواسته شده باشی	Thou mayest have been wished.	خواسته شده باشید	Ye may have been wished.
خواسته شده باشد	He may have been wished.	خواسته شده باشند	They may have been wished.

Imperative.

خواسته شوم	Let me be wished.	خواسته شویم	Let us be wished.
خواسته شو	Be thou wished.	خواسته شوید	Be ye wished.
خواسته شود	Let him be wished.	خواسته شوند	Let them be wished.

Imperative of Duration.

خواسته شده باشم	Let me be always wished.	خواسته شده باشیم	Let us be always wished.
خواسته می شو خواسته شده باش	Be thou always wished.	خواسته شده باشید	Be ye always wished.
خواسته شده باشد	Let him be always wished.	خواسته شده باشند	Let them be always wished.

Prohibitive.

خواسته نشوم	Let me not be wished.	خواسته نشویم	Let not us be wished.

خواسته مشو	Be not thou wished.	خواسته مشوید	Be not ye wished.
خواسته نشود	Let not him be wished.	خواسته نشوند	Let not them be wished.

Infinitive and Participles.

خواسته شدن	To be wished.	خواسته شونده	Being wished.	خواسته شده	Having been wished.

INFLEXION OF THE VERB پروردن TO CHERISH.

Present Tense.

می پرورم	I cherish.	می پروریم	We cherish.
می پروری	Thou cherishest.	می پرورید	Ye cherish.
می پرورد	He cherishes.	می پرورند	They cherish.

Imperfect.

می پروردم	I was cherishing.	می پروردیم	We were cherishing.
می پروردی	Thou wast cherishing.	می پروردید	Ye were cherishing.
می پرورد	He was cherishing.	می پروردند	They were cherishing.

زمان ماضی

Preterite.

پروردم	I cheriſhed.	پروردیم	We cheriſhed.
پروردی	Thou cheriſhed'ſt.	پروردید	Ye cheriſhed.
پرورد	He cheriſhed.	پروردند	They cheriſhed.

ماضی قریب

Preterperfect.

پرورده‌ام	I have cheriſhed.	پرورده‌ایم	We have cheriſhed.
پرورده‌ای	Thou haſt cheriſhed.	پرورده‌اید	Ye have cheriſhed.
پرورده‌است	He has cheriſhed.	پرورده اند	They have cheriſhed.

ماضی البعید

Pluperfect.

پرورده بودم	I had cheriſhed.	پرورده بودیم	We had cheriſhed.
پرورده بودی	Thou hadſt cheriſhed.	پرورده بودید	Ye had cheriſhed.
پرورده بود	He had cheriſhed.	پرورده بودند	They had cheriſhed.

Future.

خواهم پرورد	I will cheriſh.	خواهیم پرورد	We will cheriſh.

خواهی پرورد

خواهی پرورد	Thou wilt cheriſh.	خواهید پرورد	Ye will cheriſh.
خواهد پرورد	He will cheriſh.	خواهند پرورد	They will cheriſh.

Aorist.

پرورم	I do or will cheriſh.	پروریم	We do or will cheriſh.
پروری	Thou doſt or wilt cheriſh.	پرورید	Ye do or will cheriſh.
پرورد	He does or will cheriſh.	پرورند	They do or will cheriſh.

Preterite Subjunctive, or Doubtful Preterite.

پرورده باشم	I may have cheriſhed.	پرورده باشیم	We may have cheriſhed.
پرورده باشی	Thou mayeſt have cheriſhed.	پرورده باشید	Ye may have cheriſhed.
پرورده باشد	He may have cheriſhed.	پرورده باشند	They may have cheriſhed.

Potential Mode with reference to Present or Future Time.

توانم پرورد	I can cheriſh.	توانیم پرورد	We can cheriſh.
توانی پرورد	Thou canſt cheriſh.	توانید پرورد	Ye can cheriſh.

تواند پرورد	He can cheriſh.	توانند پرورد	They can cheriſh.

Potential Mode with reference to Past Time.

توانستم پرورد	I could have cheriſhed.	توانستیم پرورد	We could have cheriſhed.
توانستی پرورد	Thou couldſt have cheriſhed.	توانستید پرورد	Ye could have cheriſhed.
توانست پرورد	He could have cheriſhed.	توانستند پرورد	They could have cheriſhed.

Imperative.

پرورم	Let me cheriſh.	پروریم	Let us cheriſh.
پرور	Cheriſh thou.	پرورید	Cheriſh ye.
پرورد	Let him cheriſh.	پرورند	Let them cheriſh.

Imperative of Duration.

پرورده باشم	Let me always cheriſh.	پرورده باشیم	Let us cheriſh always.
می پرور پرورده باش	Cheriſh thou always.	پرورده باشید	Cheriſh ye always,
پرورده باشد	Let him cheriſh always.	پرورده باشند	Let them always cheriſh.

Prohibitive.

پرورم	Let me not cherish.	پروریم	Let us not cherish.
مپرور	Do not thou cherish.	مپرورید	Do not you cherish.
پرورد	Let him not cherish.	پرورند	Let not them cherish.

Participles.

پرورنده	Cherishing or A cherisher.	پرورده	Cherished.

Passive Voice.

Present Tense.

پرورده می شوم	I am cherished.	پرورده می شویم	We are cherished.
پرورده می شوی	Thou art cherished.	پرورده می شوید	Ye are cherished.
پرورده می شود	He is cherished.	پرورده می شوند	They are cherished.

Imperfect.

پرورده می شدم	I was (then) cherished.	پرورده می شدیم	We were (then) cherished.
پرورده می شدی	Thou wast (then) cherished.	پرورده می شدید	Ye were (then) cherished.

پرورده می شد

پرورده می شد	He was (then) cheriſhed.	پرورده می شدند	They were (then) cheriſhed.

PRETERITE.

پرورده شدم	I was cheriſhed.	پرورده شدیم	We were cheriſhed.
پرورده شدی	Thou waſt cheriſhed.	پرورده شدید	Ye were cheriſhed.
پرورده شد	He was cheriſhed.	پرورده شدند	They were cheriſhed.

PRETERPERFECT

پرورده شده ام	I have been cheriſhed.	پرورده شده ایم	We have been cheriſhed.
پرورده شده ای	Thou haſt been cheriſhed.	پرورده شده اید	Ye have been cheriſhed.
پرورده شده است	He has been cheriſhed.	پرورده شده اند	They have been cheriſhed.

PLUPERFECT.

پرورده شده بودم	I had been cheriſhed.	پرورده شده بودیم	We had been cheriſhed.
پرورده شده بودی	Thou hadſt been cheriſhed.	پرورده شده بودید	Ye had been cheriſhed.
پرورده شده بود	He had been cheriſhed.	پرورده شده بودند	They had been cheriſhed.

FUTURE.

پرورده خواهم شد	I will be cheriſhed.	پرورده خواهيم شد	We will be cheriſhed.
پرورده خواهى شد	Thou wilt be cheriſhed.	پرورده خواهيد شد	Ye will be ch riſhed.
پرورده خواهد شد	He will be cheriſhed.	پرورده خواهند شد	They will be cheriſhed.

AORIST.

پرورده شوم	I am or will be cheriſhed.	پرورده شويم	We are or wi be cheriſhed
پرورده شوى	Thou art or wilt be cheriſhed.	پرورده شويد	Ye are or wil be cheriſhed
پرورده شود	He is or will be cheriſhed.	پرورده شوند	They are or w be cheriſhed

DOUBTFUL PRETERITE.

پرورده شده باشم	I may have been cheriſhed.	پرورده شده باشيم	We may hav been cheriſhed.
پرورده شده باشى	Thou mayeſt have been cheriſhed.	پرورده شده باشيد	Ye may have been cheriſhed.
پرورده شده باشد	He may have been cheriſhed.	پرورده شده باشند	They may hav been cheriſhed.

POTENTIAL MODE WITH REFERENCE TO PRESENT OR FUTURE TIME.

پرورده توانم شد	I can be cheriſhed.	پرورده توانيم شد	We can be cheriſhed.

رورده توانى شد

پرورده توانی شد	Thou canſt be cheriſhed.	پرورده توانید شد	Ye can be cheriſhed.
پرورده تواند شد	He can be cheriſhed.	پرورده توانند شد	They can be cheriſhed.

Potential Mode with reference to Past Time.

پرورده توانستم شد	I could have been cheriſhed.	پرورده توانستیم شد	We could have been cheriſhed.
پرورده توانستی شد	Thou could'ſt have been cheriſhed.	پرورده توانستید شد	Ye could have been cheriſhed.
پرورده توانست شد	He could have been cheriſhed.	پرورده توانستند شد	They could have been cheriſhed.

Imperative.

پرورده شوم	Let me be cheriſhed.	پرورده شویم	Let us be cheriſhed.
پرورده شو	Be thou cheriſhed.	پرورده شوید	Be ye cheriſhed.
پرورده شود	Let him be cheriſhed.	پرورده شوند	Let them be cheriſhed.

Imperative of Duration.

پرورده شده باشم	Let me be always cheriſhed.	پرورده شده باشیم	Let us be always cheriſhed.
پرورده می شو پرورده شده باش	Be thou always cheriſhed.	پرورده شده باشید	Be ye always cheriſhed.

پرورده شده باشد

پرورده شده باشد	Let him be always cheriſhed.	پرورده شده باشند	Let them be always cheriſhed.

PROHIBITIVE.

پرورده نشوم	Let me not be cheriſhed.	پرورده نشویم	Let not us be cheriſhed.
پرورده مشو	Be not thou cheriſhed.	پرورده مشوید	Be not ye cheriſhed.
پرورده نشود	Let not him be cheriſhed.	پرورده نشوند	Let not them be cheriſhed.

INFINITIVE AND PARTICIPLES.

پرورده شدن	To be cheriſhed.	پرورده شونده	Being cheriſhed.	پرورده شده	Having been cheriſhed.

TERMS OF GRAMMAR.

THE terms of grammar, applicable to the various parts of a Perſian verb, are comprehended in the following liſt.

مصدر	Infinitive.	غایب	The Perſon Abſent (Third Perſon).
حال	Preſent Tenſe.	واحد	The Singular Number.
ماضی مطلق	Preterite.	تثنیه	The Dual Number.
ماضی استمراری	Preterite of Duration, or Imperfect Tenſe.	جمع	The Plural Number.

ماضي قَرِيب	Preterperfect.	اِسْمِ فاعِل	The Active Participle, or Name of the Agent.
ماضي بَعِيد	Pluperfect.	اِسْمِ مَفْعُول	The Paſſive Participle, or Name of the Object.
مُسْتَقْبَل	Future.	اِسْمِ حالِيَه	The Participle in ان, as جويان.
مُضارِع	Aoriſt.	صِفَت	The Adjective, in الف, as دانا.
ماضي مَشْكُوك	Preterite Subjunctive, or Doubtful Preterite.	مَعْرُوف	The Active Voice.
اَمْر	Imperative.	مَجْهُول	The Paſſive Voice.
اَمْرِ دَوامي	Imperative of Duration.	فاعِل	The Nominative or Agent.
نَهْي	Prohibitive.	مَفْعُول	The Accuſative or Object.
مُتَكَلِّم	The Speaker (Firſt Perſon).	صِيغَه	The Form.
حاضِر مُخاطَب	The Perſon Addreſſed, or Perſon Preſent (Second Perſon).	مَفْعُولِ مالَمْ يُسَمَّ فاعِلُهُ	The Nominative to a Paſſive Verb.

The laſt term (مَفْعُولِ مالَمْ يُسَمَّ فاعِلُهُ) comprehends a complete Arabic ſentence, of which the following is a literal tranſlation: "The object or accuſative to a verb, of which the nominative or agent is not expreſſed."

The word صِيغَه literally ſignifies *the form*; and is applicable to all the preceding, and to many other terms, as thus: صِيغَهٔ واحِد *the form*

form of the singular, صيغهٔ جمع *the form of the plural,* صيغهٔ غايب *the form of the third person,* صيغهٔ متكلم *the form of the first person,* صيغهٔ حال *the form of the present,* صيغهٔ ماضي *the form of the preterite,* صيغهٔ مذكر *the form of the masculine,* صيغهٔ مؤنث *the form of the feminine, &c.*

OF ARABIC WORDS.

THE Arabic nouns, introduced into the Persian language, are more numerous than those which are purely Persian; and the same grammatical terms are applicable to both. These terms, though well adapted to the nature of Arabic nouns, are often apparently unsuitable to those of other languages; and have given occasion to a classification of Persian nouns, which cannot be easily understood, by those who are unacquainted with the general principles of Arabic grammar. The term حاصل مصدر, for instance, which signifies *a noun derived from the infinitive,* must be utterly unintelligible, when applied to the Persian substantive دوستي *Friendship,* of which the primitive دوست *A friend,* is not *an infinitive,* but *a substantive noun;* and the term صفت, which is properly applicable to *adjectives,* seems to confound one of the most obvious grammatical distinctions that can exist in any language, when applied to the *practical substantive* دوست *A friend.*

THE application of these terms, to nouns which they are apparently so ill suited to describe, is partly owing to the peculiar structure of the Arabic lauguage, in which the former noun is represented by the infinitive محبت *Friendship,* and the latter by the adjective حبيب *Beloved;* and in part, may be ascribed to certain principles of general grammar, a due investigation of which, will easily enable us to perceive, that the existing classification of Persian nouns, however seemingly absurd, is founded in reason and

the nature of things; and would be applicable, under certain circumstances, to the nouns of our own, or of any other language.

It is deemed most advantageous, to lead the reader to the consideration of Arabic nouns, before we proceed to the discussion of Persian nouns; the classification of which will be easily understood, when those principles of Arabic grammar, on which it is founded, have been fully explained.

Before we proceed to the consideration of Arabic nouns, it will, however, be necessary to make some observations, *First*, on the distinction, existing in the Arabic language, between radical and servile letters; and *Secondly*, on those rules of coalescence permutation and rejection, which are applicable to the letters, whenever they occur under certain combinations.

Those letters are said to be RADICAL (حُرُوفِ أَصْلِيَّة), which must be retained in a word, through every change of inflexion and derivation, of which it is capable; and all other letters, whether they occur in a primitive or a derivative, a noun, or a verb, are said to be SERVILE, or to be LETTERS OF ENCREASE. (حُرُوفِ زَائِدَه). Thus the letters فا, ضاد, and لام, are radical in the primitive فَضْل or فَضِيلَت *Excellence*; and may, accordingly, be traced through every word derived from that root; as thus: فُضَلاء, فَاضِل, فَضَائِل, مَفْضُول, أَفْضَل, مِفْضَال, تَفْضِيل, إِفْضَال and تَفَضُّل. All the other letters which occur in these words, being sometimes retained and sometimes rejected, are obviously servile, or letters of encrease. The radical letters of a verb cannot be less than *three* or more than *four*; and those of a declineable noun cannot be less than *three* or more than *five*. The terms ثُلَاثِي, رُبَاعِي, and خُمَاسِي, are used to denote words of *three*, of *four*, and of *five*, radical letters.

The measure فعل has been adopted by Arabian writers, to re-

 present

present the radical letters of every triliteral word in the language; and if a word consist of four, or of five radical letters, a second, or a third *Laum* is added, for the purpose of representing the fourth and fifth radicals. Now as the radical letters of a word never amount to less than three or more than five, it is evident, that the formation and the inflexion of every word, whether it be *a primitive* or *a derivative*; *a noun* or *a verb*, may be shewn, with the utmost facility, by introducing into the three words فعل, فعلل and فعللل, the same changes which are to be effected in the *triliteral, quadriliteral, and quinqueliteral roots,* which these three words are intended to represent. In order to understand this, it is only necessary that the learner should remember the observation already made; *namely*, that the radical letters of a word must be retained through every one of its inflexions, and consequently that every change of inflexion and derivation must be effected, either by altering the vowel points of the radical letters, or by introducing one or more letters of encrease among the number, or by doing both.

But the same vowel points, and the same letters of encrease, which are given to any other word, consisting of *three radical letters*, may also be given to the word فعل; or, if it consist of *four*, or of *five*, to the words فعلل, and فعللل; and it is obvious, that the formation of every word may thus be shewn, in a much more concise manner, than it could be by any other means. Thus it has already been stated that the letters فا, ضاد, and لام, are radical in the words فَضْل, فَضِيلَت, فَضَايِل, فَاضِل, فُضَّال, مَفْضُول, اَفْضَل, مِفْضَال, تَفْضِيل, اِفْضَال, تَفَضُّل; and the formation of all these words, that is, *the vowel points, the quiescent marks, and the letters of encrease, which are combined with the radicals*, may be shewn at once, by means of the measures, فِعْل, فَعِيلَت, فَعَايِل, فَاعِل, فُعَّال, مَفْعُول, اَفْعَل, مِفْعَال, تَفْعِيل, اِفْعَال, and تَفَعُّل.

The great advantage of these measures, arising from the concise

cise manner in which they point out the formation of every word, will be perceived at once; and if Arabic words did not deviate, in many instances, from the regular measures of their formation, it must be obvious, that the learner would be enabled to acquire a competent knowledge of Arabic inflexion and derivation, with much greater ease and rapidity, than it is possible to acquire the same degree of knowledge in any other language, constructed on different principles. But though the original formation of every word may thus be shewn, it often happens, that after it is so formed, a combination of letters is produced, *which would represent a sound entirely repugnant to the genius of the Arabic language*; and in this case, the word becomes subject to the operation of certain general rules of coalescence, permutation, and rejection, which are applicable to the letters, whenever they occur under such combinations.

To illustrate this observation by an example. It is a general rule, under certain restrictions, that the letter واو, moveable by any vowel point, must be changed into *Alif*, whenever it follows the vowel *Futha*; and the operation of this rule will necessarily occasion a deviation from the measure, in every word to which it is applicable; as in the case of بَاب *A door*, originally بَوَب, and formed on the measure فَعَل, with a *moveable* and not a *quiescent Ain*.

The rules of coalescence, permutation, and rejection, as they are intended merely to prevent the occurrence of certain sounds, which would be harsh and unpleasing to the ear of an Arab, will operate with the same effect in every word, whether it be *a primitive*, or *a derivative*, *a noun*, or *a verb*, in which these sounds may happen to occur. They are too intricate, and in some instances of too little importance to the Persian student, to be fully detailed in this work; but in my judgment, it is indispensibly necessary to detail those which are most important, before we proceed to the division and classification of Arabic nouns; since there are many Arabic nouns, of common occurrence in the Persian language, the forma-

tion

tion of which would be utterly unintelligible without a reference to these rules.

I AM aware, that many are of a different opinion; and believe it to be even injurious to the progress of the Persian student, to direct his attention to a subject, which appears to them to be more intricate than useful; but this opinion seems to me to be formed without sufficient consideration, since it is scarcely possible that a body of rules, possessing the extensive influence which we have already ascribed to those in question, can be entirely unimportant in any language. They are justly considered, by grammarians, to be indispensibly necessary to the progress of every Arabic student; and it seems difficult to assign any good reason, why they should not possess an importance in the Persian language, proportioned to the very numerous class of words to which they are applicable. Those who shall not be convinced of their utility, may pass them over entirely, and proceed to the division and classification of Arabic nouns; the analysis of which, in that case, will, however, be often unintelligible.

I SHALL now detail such of the rules for the coalescence permutation and rejection of the letters, as are of most importance to the Persian student; leaving those who wish to obtain complete information on this subject, to seek it in the grammar of the Arabic language, in which they are inserted, with many clauses of restriction, that are, necessarily, omitted in the present work.

PRELIMINARY REMARKS.

ARABIC nouns and verbs have been divided, with reference to the rules of which we are now treating, into four classes, termed صَحِیحْ مُعْتَلْ مَهْمُوزْ and مُضَاعَفْ.

THE term صَحِیحْ signifies *sound* or *healthy*; and is applicable to every

every word in which two of the radical letters are not *homogeneous*, and in which واو, يا, or همزه, do not occur among the radical letters. Examples: كرم *Bounty*, ظلم *Tyranny*. Words of this class (except in certain cases which will be detailed in the sequel) may be carried through every existing inflexion in the Arabic language, without being subject to any of the rules of coalescence, permutation, and rejection; and the formation of such words may therefore be shewn, by means of the proper measures, from which they never deviate; as already illustrated by the words فضلاء, فاضل, فضيلت, formed on the measures فعلاء, فاعل, فعيلت, &c.*

The term مهموز is applicable to every word which contains a radical *Humza;* and the situation of this letter, as the *primal*, the *medial*, or the *final radical*, is signified by the terms مهموز فا, مهموز عاين, and مهموز لام. Examples: ابل *A camel*, راس *The head*, and جزء *A part*. Two radical *Humzas* very rarely occur in the same word.

The term معتل signifies *Infirm*, and is applicable to every word containing a radical واو or يا. Words of this description are subdivided into five classes, of which the three first are sometimes termed معتل فا, معتل عين, and معتل لام, in reference to the situation of the letters واو and يا, as the *primal*, the *medial*, or the *final radicals*; and sometimes مثال, اجوف, and ناقص, in allusion to the following circumstances. The term مثال, literally signifies *similar;* and is applied to words of which the *primal radical* is واو or يا, to denote that they are subject to very few permutations, and in this respect resemble words of the *perfect* or *sound class*, which are not subject to any. The term اجوف literally signifies *hollow;*

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* If the reader dislike the measure فعل, he may chuse any other measure as ضرب, نصر, &c.

and

and is applied to words of which the *medial radical* is واو or یا, to denote that these letters are often rejected in that situation. The term ناقص signifies *defective;* and is applied to words in which these letters occur as the *final radicals*, to denote the same circumstance; namely, that they are often rejected, and thus leave the word *imperfect* or *incomplete.* Examples: وصل *Junction*, یسر *Easiness;* قول *Speech*, سیف *A sword;* نحو *Syntax*, ظبی *A fawn.* The fourth and fifth classes are termed لفیف or *involute;* to denote that *two infirm letters*, that is, *two Waos* or *two Yas*, or *a Wao* and *a Ya*, occur among the radicals; and as this may obviously happen in two different ways, so the term لفیف is of two kinds; *first*, لفیف مقرون; which signifies, that the two infirm letters follow each other, as in the words یوم *A day*, and قوت *Strength;* and *secondly*, لفیف مفروق, which signifies, that some other letter intervenes between them, as in the word وحی *Revelation.*

The term مضاعف literally signifies *Doubled;* being applicable to every triliteral word, which contains *two homogeneous radicals*, in whatever situation they may happen to occur. Examples: ددن *Gaming*, قلق *Disquietude*, مد *Assistance.* In point of fact, however, two homogeneous letters seldom occur, except as the *medial* and *final radicals;* and it is to such words only, that the rules of coalescence are ever applicable. The term مضاعف, when applied to words of *four radical letters*, denotes that the *first* is homogeneous with the *third*, and the *second* with the *fourth radical.* Example: زلزلت *Shaking*, Measure: فعللت. It is proper to observe, that the same word often belongs to more than one of the preceding classes; as in the case of اوب *Returning*, which is *Muhmoozé Fa* and *Mooatullé Ain;* یاس *Despair*, which is *Mooatullé Fa* and *Muhmaozé Ain;* and اب *A place of pasture*, which is *Muhmoozé Fa* and *Moozauf*, *&c.*

THE

THE letters الف, واو, and يا, are termed حروف علت or *letters of infirmity*; either in allusion to the *mutual permutations to which they are subject*; or because they compose together the word واى, which is an exclamation of *grief* or *pain* among the Arabs; or because they cannot occur as *quiescent letters after every vowel point*. The letter *Alif*, being invariably quiescent, is incapable of being a radical in any declineable word; but واو, يا, and همزه, when they occur among the radicals, are often changed into *Alif*, and into *each other*. It was formerly remarked that الف, واو, and يا, are termed مدّه or حروف مدّ, when they form *simple long vowels*; and if they form *diphthongs*, they are usually called حروف لين or *letters of softness*; but this last term is sometimes applied, in the same sense with the former. The distinction between *Alif* and *Humza* has been sufficiently explained in the preceding pages; but it remains to be remarked that a real *Humza* is often termed *Alif*, although a real *Alif* is never termed *Humza*.

قوانين تخفيف همزه

OR

RULES FOR THE PERMUTATION AND REJECTION OF HUMZA.

RULE FIRST.

A SINGLE quiescent *Humza*, following a moveable letter, *may** be changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: راس *The head*, بوس *A calamity*, بير *A well*; originally, رأس, بؤس, and بئر. Measures: فعل, فعل, and فعل.

* The word *may*, wherever it occurs, denotes that a rule is optional and not necessary; being opposed to *must*, which I have used to distinguish those rules which are of necessary observance.

RULE

RULE SECOND.

A SINGLE moveable *Humza*, following the letters واو and یا *quiescent, but not radical,* may be changed in the one case into وا, and in the other case into یا. The two homogeneous letters, will then coalesce under the sign *Tushdeed*. Examples: نُبُوَّت *Giving intelligence,* خَطِيَّت *A fault,* اُفَيِّس *A small axe;* originally, نُبُوأَت, خَطِيئَت and اُفَيْئِس. Measures: فُعُولَت, فَعِيلَت, and اُفَيْعِل.

RULE THIRD.

A SINGLE moveable *Humza, following any quiescent letter, except* واو *and* یا *quiescent and not radical,* may be rejected, after its vowel point has been transferred to the preceding letter. Examples: مَسَلَه *A question,* مَلَک *An angel;* originally, مَسْئَلَه and مَلْأَک. Measures: مَفْعَلَت and مَفْعَل*.

RULE FOURTH.

A SINGLE *Humza,* moveable by the vowel *Futha,* may be changed into واو if it follow *Zumma,* and into یا if it follow *Kusra.* Examples: جُوَن *The bottles of a druggist,* مِيَر *plural of* مِئْرَت *Enmity;* originally, جُؤَن and مِئَر. Measures: فُعَل and فِعَل.

RULE FIFTH.

IF two *Humzas* occur together in the same word, the first *movea-*

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* There are some doubts with regard to the origin of مَلَک *An angel;* but the prevailing opinion seems to be, that it is derived from the verb اَلَکَ *He sent,* in which case, the measure is مَفْعَل, as stated in the text. If it be derived from اَلُوْکَت, which also signifies *To send,* the original form of the word will be مَأْلَک, Measure, مَفْعَل; afterwards changed to مَلْأَک Measure, مَعْفَل; *by transposing the first and second radicals,* a practise not very uncommon in the Arabic language.

ble and the second *quiescent*, the second *must* be changed into that letter, which is homogeneous with the vowel point of the first. Examples: آمن , أومن , and إيمان ; originally, أأمن , أؤمن , and إئمان . Measures: أفعل , أفعل , and إفعال.

RULE SIXTH.

If two moveable *Humzas* occur together in the same word, and if either be moveable by the vowel *Kusr*, the second must be changed into يا. Examples: أيمّه the plural of إمام *Preceding*, or *One who precedes the rest*, خطايا the plural of خطيئت *A fault*.

The word أيمّه originally أأممه, is formed on the measure أفعله: the two homogeneous letters then coalesce by a rule of the *Idghaum*, to be inserted hereafter; and the vowel point of the first, being transferred to the preceding letter, the word becomes أئمّه, after which, the second *Humza* is changed into يا , by the preceding rule. The word خطايا, originally خطائئ, is formed on the measure فعائل; after which, the second *Humza* is changed into يا by the preceding rule, and the word becomes خطائي. But every *Humza* not radical, occurring between *Alif* and *Ya* in a plural formed on the measure فعائل, must be changed into *Ya* moveable by the vowel *Futha;* and by the operation of another rule, the final *Ya* must then be changed into *Alif*,* and thus the word becomes خطايا.

RULE SEVENTH.

If two moveable *Humzas* occur together in the same word, and if neither be moveable by the vowel *Kusr*, the second must

* See seventh rule of permutation, applicable to الف , واو , and يا.

be changed into واو. Example: اَوَادِم, the plural of آدَم *A man*; but literally an adjective signifying *Straw colored;* originally اَاَادِم; Measure: اَفَاعِل.

قوانين اعلال

OR

RULES FOR THE PERMUTATION AND REJECTION OF ALIF, WAO AND YA.

RULE FIRST.

The letter يا quiescent must be changed into واو, when it follows the vowel *Zumma*. Example: مُوْقِن *One who is certain*, originally مُيْقِن, Measure: مُفْعِل.

RULE SECOND.

The letter واو quiescent must be changed into يا, when it follows the vowel *Kusra*. Example: مِيْزَان *A balance*, originally مِوْزَان, Measure: مِفْعَال.

RULE THIRD.

If the letter يا occur as the medial radical of a *Sefuté Mooshubba*, (or derivative adjective) formed on the measure فُعْلىٰ, or of a plural formed on the measures فُعْل or فُعْلَان, the vowel *Zumma* must be changed into *Kusra*, and the letter يا must be retained. This rule forms, in fact, an exception to the first rule. Examples: حِيْكىٰ *Strutting*, (in the feminine gender); originally حُيْكىٰ, Measure: فُعْلىٰ; عِيْن, originally عُيْن, Measure: فُعْل; and بِيْضَان, originally بُيْضَان, Measure: فُعْلَان. The words عِيْن, and بِيْضَان, are the plurals of اَعْيَن *Large eyed*, and اَبْيَض *White*, both formed on the measure اَفْعَل.

RULE

RULE FOURTH.

The letter واو, occuring as the primal radical of an infinitive, formed on the measure فِعْلَت, must be rejected, and the vowel *Kusr* is given to the medial radical. Examples: سِمَت *A mark*, صِفَت *Description*, عِدَت *A promise*, زِنَت *A weight*, originally وَسْمَت, وَصْفَت, وَعْدَت, and وَزْنَت.

RULE FIFTH.

The letters واو or يا, occurring as the primal radical of an infinitive formed on the measure اِفْتِعَال, must be changed into تا, and the two homogeneous letters will then coalesce, under the sign *Tushdeed*. Examples: اِتِّصَال *Junction*, اِتِّسَار *Dividing the shares of a camel's flesh won at play*; originally اِوْتِصَال and اِيْتِسَار. The same permutation takes place in all the tenses and participles, derived from infinitives of that conjugation. Example: مُتَّصِل *Adjoining*, originally مُوْتَصِل, Measure: مُفْتَعِل.

RULE SIXTH.

If two *Waos* occur together at the beginning of a word, the first must be changed into *Humza*. Example: أَوَاصِل, the plural of وَاصِلَه *A woman wearing borrowed hair*, originally وَوَاصِل, Measure: فَوَاعِل.

RULE SEVENTH.

The letters واو or يا moveable by any vowel point, must be changed into *Alif*, when they follow the vowel *Futha*. Examples: بَاب *A door*, عَصَا *A staff*, نَاب *The canine teeth of an animal*, هُدَى *Guidance*, originally بَوَب, عَصَو, نَيَب, and هُدَي. Of these words, the three first are formed on the measure فَعَل, and the last on the measure فُعَل.

RULE EIGHTH.

If *Wao* or *Ya moveable* follow a quiescent letter, their vowel points must be transferred to that letter. Examples: يَقُوْل *He may speak,* مَقِيْل *A sleeping place;* originally يَقْوُل, and مَقْيِل; Measures: يَفْعُل, and مَفْعِل. The letter واو will then be changed into يا by rule second, if it were originally moveable by the vowel *Kusr.* Example: مُقِيم *Residing,* originally مُقْوِم; Measure: مُفْعِل. And both letters will be changed into *Alif,* if they were originally moveable by the vowel *Futha.* Examples: مَخَافَت *Fear,* مَهَابَت *Terror,* originally مَخْوَفَت, and مَهْيَبَت; Measure: مَفْعَلَت. To prevent the coincidence of two quiescent letters, after the operation of this rule, واو and يا must be rejected if necessary; and in words formed on the measure مَفْعُوْل, the vowel *Zumma* must be changed into *Kusra,* if the medial radical be يا, but not if it be واو. Examples: مَقُوْل *Spoken,* مَبِيع, *Purchased;* originally مَقْوُوْل, and مَبْيُوع. If this rule operate in an infinitive, formed on the measures اِفْعَال or اِسْتِفْعَال, the letter ت must be added to the end of the word. Examples: اِقَامَت *Residence,* اِسْتِعَانَت *Demanding assistance;* originally اِقْوَام and اِسْتِعْوَان.

RULE NINTH.

Every moveable *Wao* following the vowel *Kusr,* as the medial radical of an *infinitive,* must be changed into يا, if it has suffered any permutation in the tenses of the verb, but not otherwise. Examples: قِيَام *Standing,* سِيَادَت *Chieftainship;* originally قِوَام, and سِوَادَت; Measures فِعَال and فِعَالَت; Preterites قَام and سَاد; originally قَوَم and سَوَد; Measure: فَعَل. If واو, having suffered any permutation in the singular number of a noun, occur in the plural, as a moveable letter, after the vowel *Kusr,* it must also be changed into يا. Example: قِيَم, the plural of قِيمَت *Value;* originally

قِوَم

قوم and قومت, Measures: فعل and فعلت. And the same permutation is necessary, if it were quiescent in the singular, and occur in the plural before *Alif.* Example: رياض the plural of روضه *A garden;* originally, رواض; Measure: فعال.

RULE TENTH.

Every *Wao* or *Ya,* occurring as the medial radical of a participle formed on the measure فاعل, must be changed into *Humza,* if it has suffered any permutation in the tenses of the verb. Examples: قائل *A speaker,* بائع *A purchaser;* originally, قاول and بايع.

RULE ELEVENTH.

If two infirm letters occur on each side of *Alif,* in a plural formed on the measure فواعل, the second must be changed into *Humza.* Examples: أوائل the plural of أول *First,* بوائع the plural of بائع *A purchaser;* originally, اواول and بوايع.

RULE TWELFTH.

If *Wao* and *Ya,* or *Ya* and *Wao,* occur together in the same word, and if the first be quiescent, the letter واو must be changed into يا; and the two homogeneous letters will then coalesce under the sign *Tushdeed.* Examples: سيد *A chief,* ايام the plural of يوم *A day;* originally, سيود and ايوام; Measures: فيعل and افعال. If the vowel *Zumma* occur before these letters, it must then be changed into *Kusra.* Example: مرمي *Thrown,* originally مرموي, Measure: مفعول.

RULE THIRTEENTH.

If two *Waos* follow *Zumma* at the end of a plural formed on

 the

the Measure فُعُولٌ, the vowel *Zumma* of the medial radical must be changed into *Kusra*, and each of the *Waos* into *Ya*. The two *Yas* will then coalesce under the sign *Tushdeed*. Example: دُلِيٌّ, originally دُلُوْوٌ, the plural of دَلْوٌ, *A bucket*.

RULE FOURTEENTH.

If *Wao* or *Ya* occur at the end of an infinitive, after the vowel *Zumma*, that vowel point must be changed into *Kusra*, and the letter واو into يا. Examples: تَعَدِّي *Passing on*; تَلاقِي *Meeting*; originally, تَعَدُّو and تَلاقُيٌ; Measures: تَفَعُّل and تَفَاعُل. The Persians, however, in this case, occasionally change the final letter into *Alif*, and give the vowel *Futha* to the penult. Example: تَماشَا, properly, تَماشِي *Walking*; originally, تَماشُيٌ; Measure: تَفَاعُلٌ.

RULE FIFTEENTH.

Every واو occurring after three or more letters, at or near the end of a word, must be changed into *Ya*, unless it follow *Zumma*; and afterwards into *Alif*, if it follow the vowel *Futha*. Examples: دَاعِي *A petitioner*, أَصْفِيَاءُ *Pure*, (in the plural number) and مُرْتَضَى *Chosen*: originally, دَاعِو, أَصْفِوَاءُ, and مُرْتَضَوٌ; Measures: فَاعِلٌ, أَفْعِلَاءُ, and مُفْتَعَلٌ.

RULE SIXTEENTH.

Every واو and يا occurring at the end of a noun, after *Alif* not radical, must be changed into *Humza*. Examples: دُعَاءٌ *Prayer*, بِنَاءٌ *A building*; originally دُعَاوٌ, and بِنَايٌ; Measures: فُعَالٌ, and فِعَالٌ. In this situation, the letter *Humza*, becoming quiescent in the Persian language, is often thrown out. Examples: دُعَا, *Prayer*, بِنَا *A building*, &c.

قوانين ادغام

OR

RULES FOR THE COALESCENCE OF THE LETTERS.

RULE FIRST.

When two homogeneous letters occur together in the same word, the first being quiescent, they must coalesce under the sign *Tushdeed.* Example: حدّ *A boundary,* originally حدْد, Measure: فعْل.

RULE SECOND.

If two homogeneous letters occur together, and if both be originally moveable, they must, also, coaleasce under the sign *Tushdeed.* In order to produce their coalescence, it is necessary, however, to reject the vowel point of the first, if the preceding letter be moveable, or if it be a حرف لين not radical. Examples: فرّ *He fled,* عامّ *Common,* دويبّه *A small animal;* originally فرر, عامم and دويببه Measures: فعل, فاعل, and فويعله. In every other case, the coalescence is formed by transferring the vowel point of the first homogeneous letter to its prepositive. Examples: أخصّ *More particular,* أدلّ the plural of دليل *The road,* or *one who points out the road;* originally, أخصص and أدلله; Measures: أفعل and أفعله. But if the coalescence of two letters should occasion one word to assume the form of another, having a different sense, it cannot take place. Example: مدد *Assistance,* which would assume the form of مدّ *Prolongation,* if the preceding rule were permitted to operate.

RULE THIRD.

If the letters صاد, ضاد, طا, or ظا, occur as the primal radical of an infinitive,

infinitive, formed on the measure اِفْتِعَال, the letter تا in the measure must be changed into طا; and if the primal radical be طا, the two homogeneous letters will then coalesce. Examples: اِصْطِفَار *Purity*, اِضْطِراب *Perturbation*, اِطّراد *Succession* or *Series*, اِظّلام *Oppression*; originally, اِصْتِفَار, اِضْتِراب, اِطْتِراد and اِظْتِلام.

RULE FOURTH.

If the letters دال, ذال, or زا, occur as the primal radicals of an infinitive, formed on the measure اِفْتِعَال, the letter تا, in the measure, must be changed into دال; and if the primal radical be دال, the two homogeneous letters will then coalesce. Examples: اِذْدِكار *Relating*, اِزْدِيان *Receiving ornament*, اِدّهان *Oiling*; originally, اِذْتِكار, اِزْتِيان, and اِدْتِهان. In the Arabic language, the letter تا of the measure, being thus changed into دال, is often again permuted into ذال or زا, when it follows either of these letters; or (vice versa) these letters are permuted into دال, in order to produce the coalescence. Examples: اِذّكار or اِدّكار *Relating*, اِزّيان or اِدّيان *Receiving ornament*.

RULE FIFTH.

The letter لام in the *Arabic article* ال, must be changed in utterance, but not in writing, into تا, ثا, دال, ذال, را, زا, سين, شين, صاد, ضاد, طا, ظا, نون; whenever it is prefixed to a word beginning with any of these letters. Examples: اَلتّار, اَلثّا, اَلدّال, اَلذّال, اَلرّا, اَلزّا, اَلسّين, اَلشّين, اَلصّاد, اَلضّاد, اَلطّا, اَلظّا, اَلنّون: if it precede a word beginning with لام, the coalescence in utterance is also necessary; and in all these cases, it is marked, (as the reader will perceive,) by the sign *Tushdeed*, placed over the letter following لام, in the article ال. Example: اَللّام. If this article follow a word, of which the last letter is moveable by any vowel point, *Humza* must be rejected in utterance. Examples:

زَين العابدين

زين العابدين (Zynool Aabedeen) *The ornament of the faithful;* (a man's name); بسم الله الرحمن الرحيم (Bismilla-hirrahmanirraheem) *In the name of* God, *the most merciful.*

CONCLUDING REMARKS.

The preceding is only a brief abstract of the rules for the coalescence, permutation, and rejection, of the letters. Many of these rules are entirely omitted, and the operation of others is restricted by certain conditions, which have not been detailed; *first*, because some of them are of little importance to the Persian student; and *secondly*, because they would not be easily understood, being connected, in many cases, with other parts of Arabic grammar, which cannot properly be comprehended in the limits of our plan.

I believe the preceding rules will be found sufficient, to account for almost every deviation from the regular measure, which may occur in any Arabic word, that is of common use in the Persian language; and the formation of every other word, whether it be صحيح, مهموز, معتل, or مضاعف, will be sufficiently obvious from the measure itself, since it is the deviation alone, which can occasion any difficulty in discovering the analysis.

To illustrate this observation by an example. The formation of the word تيقظ *Vigilance*, is discovered at once, by means of the regular measure تفعل, from which it exhibits no deviation; and hence it is of little importance, whether we do, or do not, know the following condition, by which the letter يا, in the word تيقظ, is preserved from the permutation prescribed in the seventh rule of the اعلال: *namely; that the seventh rule of the* اعلال *shall not operate, when the letters* واو *or* يا *occur as the primal radicals of a word.* On the other hand, many words deviate so widely from the regular measures of

their formation, that we ſhould never be able to trace the analyſis, without having recourſe to the rules of permutation, coaleſcence, and rejection; for how utterly unintelligible would it be, to ſtate that the letter قِ, moveable by the vowel *Kuſr*, and commonly written thus (قِ), is an imperative formed on the meaſure اِفْعِلْ, unleſs we could trace it to its original form, (اِوْقِيْ;) and afterwards account for the rejection of three in four of the letters which compoſe that word!*

The neceſſity of inſerting the moſt uſeful rules for the coaleſcence permutation and rejection of the letters, and the propriety of omitting the conditions by which their operation is reſtricted, muſt therefore be equally obvious; ſince the inſertion of the former tends to advance, and the omiſſion of the latter does not materially impede the object I have in view; namely, *to enable the learner to analyze every Arabic word, that is of common occurrence in the Perſian language.*

In conſequence of omitting the conditions, many words will occur, which apparently, though not in reality, form exceptions to each of the preceding rules; as in the caſe of رِضْوَان *Acquieſcence*, formed on the meaſure فِعْلَان; in which the letter واو ſeems to be ſubject to the eighth rule of permutation, applicable to الف, واو, and يا; although it is, in fact, excluded from the operation of that rule, by the following condition; namely, *that the permutation there*

* The word اِوْقِيْ is the imperative of وِقَايَت an Arabic infinitive, ſignifying *To preſerve.* *Wao* is rejected in the imperative, becauſe it had been previouſly thrown out in the aoriſt; *Ya* is rejected, becauſe it occurs as a quieſcent letter at the end of the word; and *Humza* is thrown out, becauſe the letter قِ is moveable and not quieſcent. Theſe rules being of little importance to the Perſian ſtudent, have not been inſerted in the text; and the example is introduced here, merely, to ſhew how greatly an Arabic word may deviate from the regular meaſure of its formation, and hence to deduce the following inference; namely, *that the rules of coaleſcence, permutation, and rejection, cannot be conſiſtently neglected, by thoſe who are of opinion, that the ſtudy of analyſis tends to facilitate the acquiſition of a language.*

preſcribed,

prescribed, shall not take place in any word of the ناقص *or imperfect class.*

THERE are other words, such as حوكة the plural of حائك *A weaver*, Measure: فعلة; and استصواب *Accounting virtuous*, Measure: استفعال; which do really constitute exceptions to the preceding rules, since they are not excluded from their operation, by any condition whatever; but this is a circumstance, which merely proves that there are some anomalies in the Arabic, as there are in every other language. It is obvious that the former of these words ought to be حاكة by the seventh rule, and the latter استصابة or استصابت by the eighth rule of permutation, applicable to, الف, واو, and يا. As a concluding remark on the permutation of letters, it may be observed that *Alif* quiescent is sometimes changed into يا in the Persian language; in which case, the letter يا is generally *Mujhool*, but sometimes *Mauroof*. Examples: آمن or ايمن *Safe*, عالم or عيلم *Learned*, لاكن or ليكن *But*, حساب or حسيب *An account*, كتاب or كتيب *A book*, عتاب or عتيب *Reproach*, اعتماد or اعتميد *Reliance*, معنا or معني *Meaning*, اولا or اولي *Better*, ليلا or ليلي *A woman's name*, حبلا or حبلي *A woman's name, &c.* *

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* The reader may be desirous to know the manner, in which the radical letters of every word can be certainly determined; since it seems difficult in many cases, to decide between واو, يا, and همزه; as in the instance of دعاء *Prayer;* of which the final radical might be همزه, or it might be واو or يا changed into همزه. (Vide 16th rule of the اعلال). It is impossible, completely, to gratify his curiosity on this subject, because the discussion of the question would require a reference to several points of Arabic grammar, which have not been treated in this work. His own understanding will suggest the general principle; namely, *that the radical letters are to be sought for in those inflexions of a root (whether primitive or derivative) that exhibit a combination of letters not subject to any of the rules of the* اعلال or تخفيف. In this case the radical letters will be necessarily retained; and thus the preservation of واو in the word رضوان *acquiescence*, furnishes the *only existing proof*, that the final radical of its synonime رضا is *Wao* and not *Ya*. I say the *only existing proof*, because واو is either rejected or permuted in every other inflexion derived from that root.

DIVISION

DIVISION AND CLASSIFICATION OF ARABIC NOUNS.

Arabic nouns have been divided into three classes, termed مَصْدَر, مُشْتَق, and جَامِد. The word مَصْدَر literally signifies *the source;* and is, properly, applied by grammarians to denote *the infinitive;* which is not only the source of *the verb*, but, in one sense, *of all the derivative nouns that exist in the language.*

The infinitive is defined by Arabian writers to be *the name of an event* (إِسْمِ حَدَث); and some, namely those of the triliteral radical class, of which many examples will occur in the sequel, are not necessarily distinguished, in point of form, from any other part of speech; but, on the contrary, assume so many forms, as to elude in a great measure the investigation of grammarians, who merely detail those which are most common, and leave it to the readers judgment to discover the rest.

It is obvious, therefore, that in order to discover an Arabic infinitive, we must often have recourse, not to its form, but to the preceding definition; by which we are authorized, to assign every word which denotes *the name of an event*, to that class.—In point of sense, this definition seems to me, to be very nearly the same with that given by Dr. Lowth; namely, that an infinitive is a word which signifies *To be*, *To do*, or *To suffer*; and if, for these words, we substitute the nouns of action, or the abstract substantive nouns, *Being*, *Doing*, and *Suffering*, his definition will be as applicable, in my opinion, to an Arabic, as it is to an English infinitive.

Thus the words عِرْفَان *Knowing*, سُؤَال *Asking*, دُعَاء *Praying*, طَلَب *Searching*, رُطُوبَت *Being moist*, مَعِيشَت *Living*, إِقْرَار *Confessing*, إِخْرَاج *Expelling*, تَعَلُّم *Receiving instruction*, تَرَدُّد *Hesitating*, تَعْلِيم *Instructing*, تَكْرِير *Repeating*, مُسَافَرَت *Travelling*, مُحَارَبَت *Fighting*, &c. are Arabic infinitives; in all of which, the sense corresponds, exactly, with the preceding definition.

It

It is to be obſerved, however, that every infinitive, when uſed in its proper ſenſe, denotes not merely the *name*, but alſo the *occurrence* of an event; and in the Engliſh and other languages, where the infinitive is reſtricted to one, or to a few definite forms, this is the only ſenſe in which it is commonly uſed. An Engliſh infinitive will therefore correſpond in point of ſenſe, with thoſe ſubſtantive nouns of action, which are uſed to denote the *occurrence of an event;* but if the ſame ſubſtantives be alſo uſed to denote the abſtract idea or *name of that event*, without reference to its occurrence, they immediately aſſume another ſenſe, in which our infinitives are very ſeldom uſed.

The ſubſtantive *Death*, for example, as a noun of action uſed to denote the occurrence of a certain event, correſponds exactly with the infinitive *To die;* and might be ſubſtituted for it in the following ſentence, "To die is common to all men;" becauſe it is obviouſly the *occurrence*, and not merely *the abſtract idea or name of that event* which is here repreſented—On the other hand, if *Death* be underſtood in its abſtract ſenſe, without reference to its occurrence, as in the following ſentence, "Death is the ſeparation of the ſoul from the body," the *ſubſtantive*, and not the *infinitive* would then be commonly uſed.*

Arabic infinitives, not being reſtricted to any one or more forms, may almoſt invariably be uſed to expreſs, not only the occurrence, but alſo the abſtract idea or name of an event, without reference to its occurrence; being diſtinguiſhed in the one caſe by the term مَصْدَر, or *The infinitive properly ſo called*, and in the other caſe by the term اِسْمُ مَصْدَر, or *The infinitive uſed in the ſenſe of an abſtract ſubſtantive noun.*

It is obvious, therefore, that every noun of action, or in other

* In the Latin, (and perhaps in the Engliſh language alſo) the infinitive is ſometimes uſed in the ſenſe of an abſtract ſubſtantive noun. Example: *Scire tuum nihil eſt.*

words, every noun which denotes the occurrence of an event, ſuch as *Loving, Hating, Grieving, Rejoicing, Slandering, Flattering, Hoping, Deſpairing, Being virtuous, Being vicious, Being proud, Being humble, Being patient, Being charitable, Befriending, Holding enmity, Being juſt, Being equitable, &c.* would be tranſlated into Arabic by a مَصْدَر, or *Infinitive properly ſo called;* and that the ſame infinitive, when uſed as an اِسْمِ مَصْدَر, would alſo denote the abſtract idea or *name of each event without reference to its occurrence;* as repreſented by the words *Love, Hatred, Grief, Joy, Slander, Flattery, Hope, Deſpair, Virtue, Vice, Pride, Humility, Patience, Charity, Friendſhip, Enmity, Juſtice,* and *Equity.*

It is to be obſerved, however, *firſt,* that the مَصْدَر and the اِسْمِ مَصْدَر though generally, are not invariably repreſented by the ſame word, the one being frequently diſtinguiſhed from the other by ſome alteration in the letters, or in the vowel points; as in the words حَلْف *Swearing,* and حَلِف *An oath ;* لُطْف or لَطَافَت *Being kind,* or *Kindneſs,* and لُطْف which has the ſenſe of the abſtract ſubſtantive only; and *ſecondly,* that this term, in its uſual ſenſe, is indiſcriminately applicable to many ſubſtantive nouns immediately derived from the infinitive, without regard to the nature of the relation, which may exiſt between them; as in the word طَعَام *Food,* or *Any thing eaten,* which is ſaid to be an اِسْمِ مَصْدَر, derived from the infinitive طَعْم *Eating,* although its relation to that infinitive, is not the ſame, with the relation which exiſts between حَلْف *Swearing,* and حَلِف *An oath.*

An اِسْمِ مَصْدَر, in the ſtrict ſenſe of the term, ought however to differ from an infinitive, merely as a word denoting the name of an event, differs from another denoting its occurrence; and in this ſenſe it is obvious that there can be only *one* ſpecies of the اِسْمِ مَصْدَر in any language; and that this ſpecies, being equally numerous with the infinitives themſelves, muſt neceſſarily be common to all.

It

It is true indeed, that there are many events, ſuch as that ſignified by the ſubſtantive *Eating*, for example, the names of which will ſeldom or never be uſed in practice without reference to their occurrence, becauſe we ſeldom have occaſion to ſpeak of *eating* in an abſtract ſenſe; but if we had, there is no reaſon why it might not be ſo uſed, as well as the ſubſtantive *Learning*, and many others, which are oftener employed to denote the abſtract idea or *name*, than the *occurrence of an event*. In this ſenſe, it is obvious that the word طعام *Food*, is not an اِسمِ مَصدَر, becauſe it is not the name of an event; although, being derived from the infinitive طَعْم *Eating*, which would itſelf be the اِسمِ مَصدَر, if uſed in an abſtract ſenſe, grammarians may find it convenient to claſs them together.

That there is, or might be an اِسمِ مَصدَر, attached to every infinitive in every language, muſt be ſufficiently obvious; ſince it is impoſſible to conceive an event, of which we might not accurately ſpeak, either with or without reference to its occurrence; uſing the مَصدَر in the one caſe, and the اِسمِ مَصدَر (whether expreſſed by the ſame or by a different word) in the other.

Those Arabic infinitives, which are of common occurrence in the Perſian language, are generally uſed as abſtract ſubſtantive nouns, to ſignify *the name of an event;* and acquire the ſenſe of infinitives properly ſo called, *firſt*, when they are followed by a Perſian auxiliary as in the words خِدمَت کَردَن *To ſerve*, رَحمَت کَردَن *To ſhew mercy*, and ظُلم کَردَن *To tyrannize;* and *ſecondly*, when they repreſent the occurrence, and not the abſtract idea or name of an event, in which caſe they are generally connected with ſome other word, deſcriptive of the agent or object to which the event happened; as in the following ſentence, دِيرُوز بَرَاي اِستِقبَالِ شُمَا رَفتَه بُودَم *I went yeſterday to meet you.* It is true that the ſenſe of this ſentence might alſo be thus expreſſed,

preſſed, "*I went out yeſterday for the purpoſe of meeting you;*" but the ſubſtantive *meeting* is here uſed to denote the occurrence and not the abſtract idea or name of the event; and therefore, if the preceding obſervations be juſt, correſponds exactly with the *ſenſe* of the infinitive properly ſo called.*

UNDER the term مُشْتَق may be comprehended *derivatives of every ſpecies;* although this term, as we ſhall preſently have occaſion to obſerve, is accurately applicable to thoſe words only, which are derived from the infinitive.

THE term جَامِد literally ſignifies *any thing congealed*, ſuch as *Ice* or *Snow;* and is applicable to every noun which is not comprehended under either of the preceding claſſes.

A JAUMID is defined to be a primitive noun from which no

* As there are, on the one hand, many Arabic verbs, of which the infinitive has never occurred in the language, ſo on the other hand there are many primitive nouns, of the claſſes مَصْدَر and اِسْمِ مَصْدَر, from which no verb has ever been derived. But as a verb continues to maintain its place among the parts of ſpeech, whether it be, or be not, defective in any given tenſe or mode, ſo the nature of a مَصْدَر or an اِسْمِ مَصْدَر cannot be altered by the accidental circumſtance of its not giving riſe to a verb. Thus عَطَا *Bounty* or *Being bountiful*, is obviouſly a مَصْدَر or an اِسْمِ مَصْدَر by ſenſe, although the verb أَعْطَى *He beſtowed*, does not immediately ariſe from this infinitive, but from its derivative إِعْطَا *To beſtow;* and even, though عَطَا were neither the proximate nor the remote ſource of a verb, it would ſtill be a مَصْدَر or an اِسْمِ مَصْدَر by ſenſe, becauſe it is obviouſly the name of an event, and conſequently the *Unde oritur actio*, or *one of thoſe nouns from which a verb or action might ariſe.*

It is now almoſt unneceſſary to remark that the term حَاصِلِ مَصْدَر, ſo commonly uſed in the Perſian language, is borrowed from the اِسْمِ مَصْدَر of the Arabs; and is therefore applicable to every noun denoting the name of an event, without the leaſt regard to the manner of its formation. (See the Perſian nouns to which this term is applied in a ſubſequent part of this work.)

derivative

derivative can possibly be formed; but this definition must not be understood in its literal sense, since there are many Jaumids from which derivative nouns are actually formed; such as, فَرَس *A horse*, فارِس *A horseman*; بَغْل *A mule*, بَغّال *A mule driver*; وَجْه *The face*, تَوَجُّه *Turning the face, or Attention*, &c.

It is not therefore the intention of Arabian grammarians to deny the possibility of forming derivative nouns of this species; but merely to mark a very obvious distinction, existing between certain derivatives formed from the مَصْدَر or *Infinitive*, for the purpose of denoting *the various modifications, of which it is naturally susceptible*; as opposed to other derivatives formed from an *Infinitive* or a *Jaumid*, for the purpose of signifying *some new idea, and not a modification of the primitive or simple idea from which they proceed*.

An infinitive has already been defined to be a noun used to denote *the occurrence* or the *name of an event*; and a Jaumid will generally be found to be a primitive noun, used to signify *the name of a substance, or of some class of external objects, whether animate or not*; such as, *A man*, *A horse*, *A dog*, *A sword*, *A pen*, *A shield*, *A house*, *An army*, *A city*, &c.

Now it must be obvious, *first*, that *events*, in every language, are the only species of nouns, susceptible of any modification, by those derivatives which are formed from them; *secondly*, that the *verbs*, *adjectives*, and *participles*, of every language, denote, merely, the various modifications, of which *an event* is naturally susceptible; *thirdly*, that *adjectives*, (as well as *verbs* and *participles*) are therefore *derivative* by their own nature, although they are often *primitive* in our language; and *lastly*, that every word derived from the name of a substance, as well as every substantive noun derived from the name of an event, must denote *a new idea*, and not *a modification of the primitive or simple idea from which it proceeds*.

Thus

THUS the English word *Love*, for example, is obviously *the name of an event; Loving*, and *To love*, denote, simply, *the occurrence of that event; Loveth, Did love*, and *Will love*, restrict the occurrence to *present, past*, or *future time*; and the participles *Loving*, and *Loved*, denote the opposite relations of *Love*, to the *Lover*, and his *Mistress*.

IN all these cases the primitive or simple idea, *Love*, remains unchanged; and is merely modified by the addition of those circumstances, of which, by its own nature, it was originally susceptible.

So also the adjective *Just*, (and the reader may apply the same principle to every other adjective) though it be the primitive in our language, is obviously posterior to *Justice*, in the order of the understanding; because it denotes a *complex idea*, or, in other words, it denotes the simple idea, *Justice*, in one of those modifications, of which it is naturally susceptible; namely, *its occurrence in an object or substantive noun*.

IT may be inferred, therefore, that the *verbs, adjectives*, and *participles*, of every language, have a natural and necessary connexion with *the infinitive*, the various modifications of which they are formed to denote; and accordingly there is no such thing (at least in the general opinion) as *a primitive verb*, or *a primitive participle*, in any language, both being equally derived from the infinitive.

BUT the same principle, by which *participles* are invariably derivative, requires that *adjectives* should be so too; and if the contrary often happens in our language, we shall be compelled to account for that circumstance by adverting to another; namely, that language, the offspring of necessity, is completely formed before its principles are well understood. A deviation from general principles, in any given tongue, ought, therefore, to excite no surprise;

furprife; fince men will naturally invent thofe words firft which are the fooneft required; and confequently *an adjective, a verb, or a participle,* may eafily precede its *infinitive,* in the order of time; if it fo happen that neceffity, accident, or convenience, fhall fuggeft to the inventor the practical ufe of the one, before he has occafion to employ the other.

BUT though an adjective, a verb, or a participle, may thus be the primitive in point of time, they are obvioufly pofterior to the infinitive in the order of the underftanding; becaufe the infinitive denotes *an event* or *fimple idea,* which muft be fuppofed to exift, before it can be modified by thofe verbs, adjectives, and participles, whether primitive or derivative, with which it is connected. And as the operation of general principles prevails more or lefs in every language, becaufe no language ever did or ever can exift, entirely independent of general principles, fo we find that the verbs and participles of every tongue, are commonly derived from the infinitive; and we need not be furprized that the fame principle is extended to adjectives in the Arabic language, becaufe *the reafon in either cafe is precifely the fame.*

AN adjective has therefore been defined by Arabian grammarians, to be *a word derived from the infinitive, in order to fignify its exiftence in an object or fubftantive noun;* but this definition, though generally, is not invariably accurate; becaufe fome primitive adjectives, fuch as سِبَحْل *Corpulent,* قُذْعُمِل *Corpulent,* do unqueftionably occur in the Arabic language: and later writers obferving this circumftance, and probably aware that adjectives in other tongues are often primitive, have omitted that claufe in the definition, by which an adjective is declared to be invariably derivative.

BUT if the term *derivative* be reftricted in its application to thofe words only, which are formed from the primitive, in order to denote the various modifications, of which it is naturally

fufceptible;

ſuſceptible; then it will very ſeldom be applicable to any ſubſtantive noun, derived from the name of an event, or to any word derived from the name of a ſubſtance; firſt, *becauſe one ſubſtantive is very rarely uſed to modify another ſubſtantive;* and ſecondly, *becauſe the name of a ſubſtance, is utterly incapable of modification, in the ſenſe in which that term is now uſed.*

Thus the word كِتَاب *A book*, for example, if it be truly a ſubſtantive noun, denotes *a new idea*, and not a modification of the primitive كِتَابَت *Writing*, from which, however, it is certainly derived; and the reader need not be informed that فَارِس *A horſeman*, implies no modification of فَرَس *A horſe*; or that بَغَّال *A mule driver*, denotes a new idea, entirely different from that ſignified by the primitive بَغْل *A mule*.

It may be inferred, therefore, that derivation, in every language, is properly of two kinds: *the firſt* is that ſpecies, in which one or more words are formed from the primitive, in order to denote the various modifications, of which it is naturally ſuſceptible; and *the ſecond* is that ſpecies, in which one word is formed from another, in order to denote ſome new idea, and not a modification of the primitive or ſimple idea from which it proceeds.

But if language be conſidered on principles of reaſon, without regard to the particular ſtructure of any given tongue, that is, if we examine words as they are ſignificant of things, it will be admitted, that the primitive words in every language ought to be thoſe only which denote ſimple ideas; and conſequently, that every primitive ſhould be *the name of a ſubſtance*, or *the name of an event*, (in other words *an Iſmé muſdur* or *an Iſmé jaumid*) ſince theſe are the only ſpecies of words uſed to denote a ſimple idea, from which any derivative can poſſibly be formed. Accordingly the مَصْدَر and the جَامِد are the two great ſources of derivation in the Arabic language; and as the latter, being the

name

name of a ſubſtance, is utterly incapable of modification by thoſe derivatives which are formed from it, ſo the former is the only ſource of derivation, in one ſenſe of the term.

This appears to me to be the diſtinction, which Arabian grammarians have in view, in defining the جامد to be a word لايشتق ولايشتق منه *which is itſelf not derivative, and from which no derivative can poſſibly be formed*; in oppoſition to *an infinitive*, which is termed, مشتق منه, or *a word from which derivatives are formed*. The term مشتق or *Derivative*, is therefore applicable, in its common acceptation, *to thoſe words only which are formed from the infinitive, in order to denote the various modifications of which an event is naturally ſuſceptible;* and every word derived from a *Jaumid*, as well as every ſubſtantive noun derived from *the name of an event*, is ſaid to be, *not* مشتق or *Derived*, but مأخوذ or *Taken from it;* the primitive itſelf being termed مأخذ or مأخوذ منه *The origin*, or *The word from which the derivative is taken**.

But though the term مشتق be thus reſtricted, in its common acceptation, it is ſometimes indiſcriminately applied to every word derived from the infinitive, even though it be a ſubſtantive noun; and in general there ſeems to be no great inaccuracy in this application, becauſe moſt of thoſe practical ſubſtantives, which are derived from an Arabic infinitive, will be found, when ſtrictly conſidered, to approach very nearly to the nature of adjective nouns; as in the caſe of كتاب *A book*, or *a manuſcript*, which is diſtinguiſhed in form only, but not in ſenſe, from the paſſive participle مكتوب *a thing written*.

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* The term مأخوذ, like the word *Derivative* in our language, is applicable to every word which is connected with the primitive in point of etymology.

In this point of view, almost every practical substantive, derived from an Arabic infinitive, may be said to denote some one or other of the various modifications, of which an event is naturally susceptible; and hence *the infinitive*, in Arabic grammar, is often compared to the *gold* or *silver* employed in the manufacture of bracelets or other ornaments; for as the metal so used is merely *modified* in the hands of the artist, and never suffers any radical change; so the sense of the infinitive is said to be *modified*, but not *altered*, by those derivatives which are formed from it*.

Having now described the nature of *the infinitive* and *the Jaumid*, as nearly as I comprehend them myself, it is proper to observe that the latter, though generally, will not invariably be found to be *a primitive noun used to denote the name of a substance*; for as the term *Jaumid* is declared to be applicable to every primitive not included in the class of infinitives, so it is often applied, *first*, to every primitive adjective, such as سِبَحْل *Corpulent*, قُدَعْمِل *Corpulent*; *secondly*, to every word of the quinqueliteral class, such as خُزَعْبِل or خُزَعْبِيل *A foolish saying*, قَرَطْبُوس *A misfortune*, &c; † and *thirdly*, to many triliteral nouns excluded from the class of infinitives for reasons which I do not clearly comprehend; since they appear to me, when strictly considered, to signify events; and consequently to be *Isme musdurs* in the proper sense of the term, although they are not so considered in any known language, so far as I know: such as,

* This observation, with regard to infinitives, is not invariably true; because one infinitive may be derived from another infinitive, or even from a Jaumid, in order to signify some new idea, and not a modification of the primitive or simple idea from which it proceeds. Examples: إِخْرَاج *Expulsion*, Primitive, خُرُوج *Going out*; تَوَجُّه *Turning the face* or *Attention*, Primitive, وَجْه *The face*. With the exception of these, and other similar examples, I believe it, however, to be invariably true.

† It has already been stated that no infinitive can possess more than four radical letters. Consequently every noun of the quinqueliteral class must be *a Jaumid*, even though it denote *the name of an event*.

يَوْم *The day*, لَيْل *The night*, شَهْر *A month*, سَنَة *A year*, زَمَان *Time*, عَصْر *Space or Period of time*, *&c.**

Notwithstanding these and other exceptions which might be adduced, the general structure of the Arabic language will sufficiently justify the following inferences; *first*, that every word, denoting *the occurrence* and *the name of an event*, will be a مَصْدَر, or an اِسْم مَصْدَر; *secondly*, that every primitive denoting *the name of a substance*, or *of any class of external objects*, will be *a Jaumid*; and *thirdly*, that every word, which is not included under either of the preceding classes, must be *derivative*.

Unless an infinitive be derived from a *Jaumid*, a circumstance which often happens, as in the case of وَجْه *The face*, تَوَجُّه *Turning the face*; خَيْمَة *A tent*, تَخَيُّم *Pitching a tent*; شَفَة *The lip*, مُشَافَهَة *Conversing face to face*, &c., the derivatives formed from nouns of this species are never numerous; and hence we must look to *the infinitive*, as the great, and almost the only source of derivation, in the Arabic language.

Of nouns derived from the infinitive, those which correspond with our *adjectives*, *participles*, and *epithets*, alone require to be mentioned here. The word *epithet*, as it is now used, is applicable, not to adjectives commonly so called, but to those nouns only, which denote an attribute as it exists in any given object or substantive noun; or in other words, to those nouns denoting an attribute, and not the name of a species, of which the sense can be expressed either by means of an adjective and a substantive noun, or by means of a substantive followed by a relative pronoun.

* The reason of their exclusion may possibly be this; that these nouns invariably denote *the name*, but never the *occurrence* of an event, and are therefore considered as simple substantive nouns or names. If a noun denote both the name and the occurrence of an event, it will certainly be considered as a مَصْدَر or an اِسْم مَصْدَر, whether it be practically the source of a verb or not.

Of

Of this nature are the following nouns: *A fool, A knave, A robber, A thief, A beggar, A tyrant, A ſentinel, An agent,* &c. ſince it muſt be obvious, *firſt*, that theſe words denote the exiſtence of certain attributes in an object, ſuch as *Folly, Knavery, Robbery, &c.*; and *ſecondly*, that the ſenſe of each might be rendered by an adjective and a ſubſtantive noun, or by a ſubſtantive followed by a relative pronoun; as when we ſay, *An avaricious man, A knaviſh man, A man who robs, A man who ſteals, A man who begs, An oppreſſive or tyrannical man, A man who keeps watch, A man who acts for another,* &c.

Adjectives, Participles, and Epithets, whether Arabic or Perſian, are promiſcuouſly claſſed together under the general term صفات or Attributes; and while thoſe which are Arabic are diſtinguiſhed from the Perſian attributes, merely by the manner of their formation, (or in other words merely as the attributes of one language muſt be diſtinguiſhed from thoſe of another) there are certain circumſtances common to both, which ſerve to eſtabliſh a very remarkable difference between them, and the correſponding parts of ſpeech in our language.

In order that this difference may be clearly underſtood, it is requiſite to call the reader's attention to the following obſervations on the nature of our attributes, as oppoſed to thoſe of Arabia and Perſia; and to avoid an unneceſſary confuſion of terms, he is requeſted to remember that the word *adjective* is intended to be applicable to *participles* and *adjectives;* that the word *epithet* will denote thoſe practical ſubſtantive nouns to which that term has already been applied; and that the word *attribute*, like the term صفت, will have the joint force of the other two. The word *attribute*, however, will alſo be uſed, when it may be neceſſary, to mark the *quality* or *meaning* of an adjective, as oppoſed to the *word* or *part of ſpeech* by which it is repreſented.

Our adjectives, when combined with a ſubſtantive noun, do

do not neceſſarily imply the *exiſtence*, in the ſubſtantive, of the attribute which is imputed to it; but merely denote ſome *indefinite relation*, ſubſiſting between the one and the other; the nature of which muſt be determined by our previous knowledge of both, ſince there is nothing in the combination itſelf, which can lead to the diſcovery. Hence it happens that Engliſh adjectives are applicable, not only to every noun in which the imputed attributes may *virtually* or *figuratively* be ſuppoſed *to exiſt;* as when we ſay, *a white wall, a juſt prince,* or *a ſmiling garden;* but alſo to every noun with which they have any *indefinite* and *general relation;* as when we ſay, *a juſt and virtuous law, a juſt and virtuous action, a wiſe or an ambitious view, a wiſe or an ambitious deſign, &c.*

Now as *ambition, wiſdom, juſtice,* and *virtue,* can have no *real* or *natural exiſtence* except in *rational beings,* ſo they are not ſuppoſed to exiſt *figuratively* in *a deſign, a law, a view,* or *an action;* and when aſcribed to nouns of this claſs, they merely denote that relation which exiſts between the actions of a man, and the qualities of his mind; or in other words, they ſignify *a deſign, a law, a view,* or *an action,* which indicates *wiſdom, juſtice, virtue,* or *ambition,* in the perſon to whom theſe nouns are aſcribed. In the ſame manner the adjective *maſculine* (and many other examples will occur to every reader) denotes an attribute naturally applicable to *males only;* but may, notwithſtanding, be aſcribed to other nouns, as when we ſay *a maſculine woman,* meaning a woman whoſe appearance and manners reſemble thoſe of the other ſex; or *a maſculine action,* meaning an action worthy of a man, &c.

It may be inferred, therefore, that our adjectives denote an *indefinite relation* exiſting between them and thoſe ſubſtantive nouns to which they are imputed; for if the relation were not *indefinite,* it would be every where *the ſame;* that is, *every adjective would denote the exiſtence of an attribute in its object or ſub-*

ſtantive noun; and conſequently, *no adjective would be applicable to any ſubſtantive in which the imputed attribute might not virtually or figuratively be ſuppoſed to exiſt.*

Now it is obvious that the adjectives of every language denote various attributes, ſome of which exiſt virtually in one ſpecies of nouns, and others in another ſpecies; as when we ſay of a *ſubſtance*, that it is *black*, or *white*, *fine*, or *coarſe*, *light*, or *heavy*; or of *a rational being*, that he is *wiſe* or *virtuous*, *juſt* or *merciful*; or of an *abſtract noun*, ſuch as *an undertaking*, *a taſk*, or *a journey*, that it is *eaſy*, *difficult*, or *laborious*, &c.

It is true, that ſome of theſe adjectives, ſuch as *black* and *white*, *hard* and *ſoft*, *light* and *heavy*, being applicable to nouns denoting the name of a ſubſtance, apparently exiſt in the objects to which they are aſcribed; while others, ſuch as *eaſy*, *difficult*, and *laborious*, like the abſtract nouns to which they are imputed, have no real exiſtence except in the mind. But it is of no importance, in the common uſe of language, whether an object or an idea exiſt externally or not. If its exiſtence be once eſtabliſhed, as it muſt be, before it can be repreſented by a word, we may then inveſt it with its appropriate attributes; and thus we impute *eaſineſs* to *a taſk*, or *difficulty* to *an undertaking*, exactly in the ſame manner as we aſcribe *whiteneſs* to a *wall*, or *beauty* to a *garden*. In other words, we ſuppoſe the *exiſtence* of the imputed attributes, not in our own minds, but in the abſtract nouns to which they are here aſcribed.

The rules of univerſal grammar, will juſtify the aſcription of every adjective, to any noun, in which the imputed attribute may *virtually* or *intellectually* be ſuppoſed to exiſt; as when we ſay, *a white wall, a difficult undertaking, or a juſt prince*; but theſe rules go no farther; and if an attribute be *figuratively* aſcribed to a noun in which it can have no virtual exiſtence, (as when we

ſay

ſay *a ſmiling garden,*) or if it be imputed to a noun with which it has merely ſome *indefinite* and *general relation,* (as when we ſay *a wiſe law,*) the accuarcy of theſe expreſſions muſt be juſtified, in the one caſe, by the aptitude and beauty of the metaphor; and in the other, by the idiom of the language in which we ſpeak.

ALLEGORY and METAPHOR are of common, and even of neceſſary uſe in every language, becauſe the conceptions of the mind are much more numerous than the words by which they are typified in any known tongue; and hence we have recourſe to figure, not only in poetry, and all the higher ſpecies of compoſition, but even in the moſt ordinary and common modes of ſpeech; as when we ſay, in Engliſh, *a light mind, a coarſe expreſſion, an enlightened underſtanding, a moving tale, a penetrating glance,* or *a laughing lip, &c.*

IN this caſe that ſpecific relation already mentioned, namely, the *exiſtence* of the attribute in the noun to which it is imputed, remains inviolate; ſince the uſe of fable allegory or metaphor neceſſarily implies, on the part of the ſpeaker, the aſſumption of an imaginary creative power, by which he is at liberty to *fancy* the exiſtence of many attributes, in nouns to which they are utterly inapplicable in the nature of things. If Engliſh adjectives were uſed to denote the *exiſtence* of an attribute in an object or ſubſtantive noun, their figurative application to nouns in which the imputed attribute had no *virtual,* but only a *figurative exiſtence,* might therefore be as common as it is at preſent; but it would be utterly abſurd, in that caſe, to ſpeak of *a kind letter, a wiſe meaſure, a virtuous undertaking, a juſt law, a generous action, an ingenious diſcovery, an ambitious deſign, a humane inſtitution, a maſculine woman,* or *a femenine gender, &c. &c.* becauſe the attributes in queſtion are not ſuppoſed to exiſt, either *virtually* or *figuratively,* in the nouns to which they are here aſcribed.

IT may be inferred therefore, *firſt,* that the combination of an

adjective

adjective with any noun in which the imputed attribute may virtually or intellectually be supposed to exist, must be accurate in every language, because it is founded on principles of general grammar; *secondly*, that the figurative application of adjectives to nouns in which the imputed attribute has no *virtual*, but only a *figurative existence*, though it be also common to every tongue for the reasons already assigned, will necessarily vary in each, according to the different and frequently opposite modes of thinking, peculiar to men who inhabit distant or opposite regions of the earth; and *thirdly*, that the ascription of adjectives to nouns in which the imputed attributes have neither a *virtual* nor a *figurative existence*, may be very common in one language, while it is *utterly unknown*, or *seldom occours* in another.

On these principles, if the reader were desired to translate, *a white wall*, (دیوار سفید) or *a difficult undertaking* (امر شدید) or *a just prince*, (پادشاه عادل) into the Persian language, he would instantly perceive that these words *must admit of a literal translation*, because the attributes in question *exist virtually* in the nouns to which they are here ascribed: but if he were desired, on the other hand, to translate into the same language *a killing glance*, (نگاه قاتل) or *a laughing lip*, (لب خندان) or *a just regulation*, (آیین عدالت انتساب) he would not venture to use the metaphors implied in the words نگاه قاتل and لب خندان, until he had previously ascertained their *accuracy* (or in other words their establishment by custom) in the Persian language, as well as in his own; and knowing that *Arabic and Persian adjectives denote the existence of an attribute in an object or substantive noun, unless they are formed from the primitive by adding a word or termination which indicates the contrary*, he would perceive at once that آیین عادل or آیین داور, or قانون عادل or قانون داور, if used to signify *a just law*, would be absolute nonsense; and that he must look for some other derivative adjective or compound epithet, such as عدالت انتما, عدالت قرین, عدالت مشحون

عدالت مشحون، عدالت اشتمال، عدالت آیین، عدالت بنیان، &c. which might denote either *an indefinite and general relation*, exifting between the attribute and its object; or *that fpecific relation which is required;* namely, the relation exifting between *juftice*, and the fubftantive *law*, to which it is here afcribed*.

Of three or more Arabic or Perfian adjectives or compound epithets denoting an attribute peculiar to rational beings, (as *juftice* for example) fome, being ufed to fignify an *indefinite relation*, will therefore be common to *rational beings*, and alfo to *abftract fubftantive nouns;* while others will be reftricted to the one or the other, according to the nature of that *fpecific relation*, which they are formed to denote; and thus باعدل، عدالت انتساب، عدالت انتما، عدالت آیین، عدالت قرین، &c. may be afcribed to *a prince*, or to *his laws*, with equal accuracy; whereas عادل، عدالت دستگاه، عدالت پناه، دادگر، دادبخش، and دادرس، are exclufively applicable to *rational beings;* and عدالت مضمون، عدالت مشحون، عدالت آمیز، عدالت بنیان، &c. though not perhaps invariably, are at leaft generally reftricted to *laws*, *actions*, *obfervations*, or other fimilar fubftantive nouns.

Whether an adjective ever can denote any other fpecific relation befides that formerly mentioned, namely, the *exiftence* of an attribute in its object or fubftantive noun, I am not however entirely certain; and if the relation be *indefinite*, it is obvious that an Arabic or Perfian adjective muft correfpond in its nature with the fame part of fpeech in our language; and fhould be applicable to every noun, with which it has any *indefinite* and *general relation*. In this cafe, its exclufive reftriction to *ra-*

* The metaphorical or figurative expreffions نگاه قاتل and لب خندان are commonly ufed, and therefore perfectly accurate, in the Perfian, as well as in the Englifh language; but many of our metaphors, if literally tranflated into the Perfian tongue, would be utterly unintelligible to a native of Perfia.

tional

tional beings on the one hand, or to *abstract substantive nouns* on the other, is unquestionably arbitrary; and must be imputed to the authority of prescription alone*.

If it were possible to form such a classification of adjectives, whether *primitive* or *derivative*, *simple* or *compound*, *Arabic* or *Persian*, as might tend to distinguish the various relations which two or more adjectives apparently synonimous are often formed to denote, there is no doubt that the accomplishment of such an undertaking would greatly facilitate the acquisition of the language, by enabling the learner to form a true judgment of those substantive nouns, to which any given adjective might be accurately ascribed; but though it may be confidently asserted, with some few exceptions, *that every simple adjective in either language whether primitive or derivative*, (or in other words every adjective not consisting of parts, the meaning of which must be separately considered in order to acquire an accurate knowledge of their joint force) must denote the *virtual* or *figurative existence* of an attribute in its object or substantive noun; † I fear, it is utterly impossible to fix the application of compound adjectives on any principles of rational enquiry.

Under the term *compound*, I mean to include all those adjectives, which are formed from the primitive by means of a word

* It should be observed, however, that the remarks in the text are properly applicable to the *natural*, and not to the *figurative* use of adjectives; and as many or perhaps most compound epithets in the Persian language (without excepting those quoted in the text,) denote ideas merely *figurative*, so the accuracy of their application to any given substantive noun depends, in a great measure, on the nature of those figures which they are formed to denote. Examples: پادشاه عدالت دثار *A prince clothed with justice*, ضمیر عدالت تخمیر *A mind levened with justice*, قانون عدالت بنیان *A law founded in justice*, &c.

† There are undoubtedly some exceptions to this remark, such as رقیمهٔ کریمه *A Generous letter*, رقایم کرایم *Generous letters*, in the Persian language; and بیت شعر شاعر *A Poetical verse*, in the Arabic language. Such exceptions in the Persian language are, however, very rare; and in general, those which do occur, appear to be borrowed from the Arabs.

or

or termination used for that purpose; since it must be obvious that *the sense*, and consequently *the application* of such adjectives will necessarily depend, not on the meaning of *one*, but of *both* its component parts.

Thus the word سخا or سخاوت *Liberality*, for example, is clearly the name of an attribute peculiar to rational beings; and therefore the adjective سخي *Liberal*, is not applicable to any noun which is not the name of a rational being; because, though it be indeed derivative, as a great majority of all the adjectives in the Arabic language certainly are, it is not composed of parts which require to be separately considered; but, on the contrary, arises from the infinitive, according to that general principle of Arabic grammar, by which every adjective is supposed to be naturally derivative; *namely*, because it denotes, not merely the *name* of an attribute (for in that case it could not be distinguished from the infinitive) but also its *existence* in an object or substantive noun.

Every Arabic adjective, (and indeed every Persian adjective or participle) whether it be a primitive, or whether it be derived from the infinitive according to this principle, will necessarily be applicable *to those nouns only, in which the imputed attribute may virtually or figuratively be supposed to exist;* for as it corresponds in its nature with the *simple* or *primitive adjectives of other tongues*, so it cannot be included in the number of those that consist of parts, the meaning of which must be separately considered, in order to acquire an accurate knowledge of their joint force.

But if an adjective be derived from the primitive by means of a word or termination used for that purpose, as in the case of عقلي or دانشي *Wise*, خردمند or دانشمند *Intelligent*, مهربان *Kind*, دادگر *Just*, عدالت‌تخمير *Levened with justice*, عدالت‌بنيان *Founded in justice*, عدالت‌شعار *Clothed with justice*, محبت‌شمامه *Perfumed with*

with friendship, فضیلت مآب *The asylum of excellence,* حق پژوه *Pursuing truth,* حقیقت طراز *Adorned with truth,* سعادت پرتو *Beaming with happiness,* عقده کشای *Solving difficulties,* مسرت افزای *Encreasing delight,* کوه مهیب *Awful as the hills,* دریا نوال *Bountiful as the river,* جود توامان *Twin born with bounty,* and *a thousand others,* the sense and force of the whole, will necessarily depend on that of its component parts; and even though these adjectives were not used in a sense merely figurative, (as many of them certainly are) it would still be impossible to form such a classification, as might tend to fix the substantive nouns, to which each particular class might be accurately or naturally ascribed; *first,* because the component parts of such adjectives are much too numerous to be comprised in any grammatical treatise; *secondly,* because it would be difficult to discriminate the various shades of meaning, which serve to distinguish one word or termination from another, *nearly,* but not *exactly synonimous;* and *thirdly;* because many of those words and terminations, which naturally denote *an indefinite relation,* are yet restricted to *a specific relation,* by the authority of prescription alone; as in the case of عقلی *Wise,* and دانشی *Wise;* of which the former is commonly applied to *abstract substantive nouns,* as مضامین عقلی *Wise observations;* whereas the latter, as well as رامشی *A musician,* and many others of the same class, seems to be seldom or never ascribed to any noun which is not the name of a rational being*.

LEAVING

* The letter ی denotes *an indefinite* or *general relation;* and consequently an adjective, formed from the primitive by adding this letter, should be applicable to every noun with which it has any indefinite and general relation. This is commonly the case; but there are certainly many instances of the contrary, besides those mentioned in the text. I shall take this opportunity of observing that precision seems to require the ascription of adjectives, denoting *a specific* rather than *an indefinite relation,* to every substantive noun in which the imputed attribute may be supposed to *exist virtually;* and therefore, the words پادشاه عادل, پادشاه دادگر, form, in my opinion, a better translation of *a just prince,* than پادشاه عدالت آیین or پادشاه عدالت انتساب. In the

Leaving the learner to diſcover the proper application of compound adjectives in the only way which I conceive to be practicable, namely, *by his own obſervation;* I ſhall therefore endeavour to account for certain conſequences, reſulting from that ſpecific relation, which almoſt every *ſimple*, as well as *many compound adjectives*, whether Arabic or Perſian, will be found to denote. The conſequences to which I allude are, *firſt*, the common uſe of adjectives in the place of ſubſtantive nouns; or, in other words, the frequent omiſſion of the ſubſtantive, which ſhould accompany every adjective, in order to complete the conſtruction of a ſentence; and, *ſecondly*, the promiſcuous claſſification of *adjectives* and *epithets*, under the general term صفات or *attributes;* a claſſification by which the diſtinction between *a ſubſtantive* and *an adjective*, as it exiſts in our language, is entirely loſt.

The neceſſary or optional omiſſion of the ſubſtantive, which ſhould accompany every adjective noun, cannot poſſibly be authorized by the principles of General Grammar; becauſe, on the contrary, its inſertion muſt be invariably neceſſary, in order to complete the conſtruction of a ſentence; but there is another principle which has been obſerved to operate more or leſs in every language, namely, *that diſpoſition which exiſts in all men*

the Perſian language, however, preciſion, and even common ſenſe, are often ſacrificed to the ſound of a period; and hence a compound epithet is frequently put into the plural number, for the ſake of the ſound, even when it is imputed to a noun in the ſingular number; as in the caſe of جنابِ عصمت قباب for جنابِ عصمت قبّه *A chaſte or pure threſhold;* روايتِ موعظت مبانى for روايتِ موعظت مبنى *An improving or moral ſtory;* قلمِ موعظت شيم for قلمِ موعظت شيمه *An admoniſhing pen*, and خاطرِ تودّد مظاهر for خاطرِ تودّد مظهر *A mind, the mirror of friendſhip*. Such groſs violations of grammatical rule are very numerous in the works of many modern authors; and a great number of inſtances may be found in the ابوابُ الجنان, the بهارِ دانش, and many other modern books that are more to be admired, in my opinion, for the ſweetneſs and flow of the periods, than for the adherence of the authors to grammatical accuracy.

to expreſs their ſentiments in the feweſt words poſſible; and hence, it is eaſy to account for the omiſſion of a ſubſtantive, whenever its inſertion is not neceſſary for the ſake of perſpicuity; or, in other words, whenever the omiſſion can be eaſily ſupplied by the underſtanding of the reader.

It is on this principle that a good many Engliſh adjectives, ſuch as *male, female, ſovereign, ſubject, relative, recluſe, Roman, Grecian, German, &c.* are very often uſed in the ſenſe of *ſubſtantive nouns;* but the operation of the principle is greatly reſtricted in our language, by that *indefinite relation* which Engliſh adjectives are formed to denote; for if the ſubſtantive were frequently omitted after an Engliſh adjective, it would often occaſion the greateſt obſcurity; and ſometimes, as in the caſe of, "Virtuous men or Virtuous actions merit encouragement," it would be utterly impoſſible for the underſtanding of the reader to ſupply the omiſſion.

But as it has already been ſhewn that Arabic and Perſian adjectives commonly denote the *exiſtence* of an attribute in an object or ſubſtantive noun, ſo it muſt be obvious, that a very numerous claſs of adjectives, in every language, denote attributes which cannot *exiſt virtually* in more than one claſs of known objects; and hence, it is eaſy to perceive that the inſertion of the ſubſtantive, before or after many Arabic and Perſian adjectives, muſt be commonly *ſuperfluous;* ſince the omiſſion, in moſt caſes, may eaſily be ſupplied by the underſtanding of the reader.

Suppose for inſtance, that an Arabic or Perſian adjective, uſed to ſignify the *exiſtence* of an attribute in its object or ſubſtantive noun, ſhall alſo denote one of thoſe attributes which cannot *exiſt virtually,* except in *rational beings;* it is obvious that ſuch an adjective, being applicable only to *men* and *women,* will correſpond exactly with thoſe *Engliſh epithets,* which are common to both genders; ſuch as *a fool, a parent, a thief,* or *a miſer;* and if the

feminine

feminine gender of the adjective be diſtinguiſhed by a termination or otherwiſe, as in the Arabic language, it will be ſtill more definite than theſe epithets; and may be uſed as a ſubſtantive noun, with as little inconvenience, as, *prince* and *princeſs; actor, actreſs; god* and *goddeſs; king* and *queen, &c.*

THIS is obviouſly the reaſon why a great number of Arabic and Perſian adjectives, ſuch as عاقل *Wiſe,* احمق *Fooliſh,* دانا *Wiſe,* خاين *Treacherous,* بخيل *Covetous,* دادگر *Juſt,* هنرمند *Skilful,* and *a thouſand others,* ſeem to partake of the nature of *ſubſtantive,* as well as of *adjective nouns;* and though many of theſe *adjectives,* being moſt commonly uſed in the former capacity, are therefore tranſlated by *Engliſh epithets;* as in the caſe of راحل *A traveller,* سارق *A thief,* بافنده *A weaver,* نويسنده *A writer,* مطرب *A muſician,* طاير *A flier,* (and by an eaſy tranſition, *a bird,*) عامل *An agent,* راوی *A hiſtorian,* &c. it would yet be very abſurd to deny that they are truly *adjective nouns;* ſince many are *participles,* regularly derived from an Arabic or Perſian *infinitive;* and conſequently cannot be *ſubſtantives,* in the opinion of any man, who is not prepared to confound the cleareſt principles of Grammatical Science, by aſſerting that the participle of one verb may be *a ſubſtantive,* while that of another is an *an adjective noun.*

THE preceding obſervations will ſufficiently account for the common omiſſion of the ſubſtantive, after every Arabic and Perſian adjective, *denoting an attribute, peculiar to any ſingle claſs of known objects;* and, if an attribute be of a more general nature, that is, if it be applicable to *more than one claſs of known objects,* as in the caſe of نيک *Good,* and بد *Bad,* the inſertion of the ſubſtantive is as neceſſary in the Perſian, as it is in the Engliſh language; and the reaſon is preciſely the ſame, *namely,* becauſe its omiſſion could not be eaſily ſupplied by the underſtanding of the reader.

THUS

THUS the word نیکی or *Goodneſs*, for example, denotes, in every language, *all the deſirable qualities in any given object*; and conſequently the adjective نیک *Good*, notwithſtanding that ſpecific relation which it is formed to denote, would be utterly unintelligible if the ſubſtantive were not expreſſed; becauſe the ſenſe of this adjective neceſſarily varies with that of every ſubſtantive noun to which it is imputed; as when we ſay of a *houſe*, that it is *good* or *commodious*; of a *dinner*, that it is *good* or *palatable*; of a *face*, that it is *good* or *beautiful*; or of a *rational being*, that he is *good* or *virtuous*, *&c.*

BUT in order to juſtify the promiſcuous claſſification of *adjectives* and *epithets*, under the general term صِفَات or *attributes*, it is not ſufficient to ſhew that the former, by an abbreviation of conſtruction, are often uſed in the ſenſe of the latter: on the contrary, we muſt proceed one ſtep farther, and endeavour to evince that *the epithets of every language are truly adjective nouns*, when conſidered with reference to the only definition of an *adjective* which will be found to accord with the principles of General Grammar. If this poſition can be clearly proved, it will then be eaſy to account for the oppoſite claſſification of *epithets*, which obtains among the Grammarians of Europe and Aſia, by adverting to that difference of idiom which diſtinguiſhes the Eaſtern from the Weſtern tongues, and to which alone it can be accurately aſcribed.

AN ADJECTIVE, according to the principles of GENERAL GRAMMAR, may be defined to be *a word uſed to denote an attribute as it exiſts in any given object or ſubſtantive noun*; ſince this, I believe, is the only definition, which will be found to be accurately applicable to the adjectives of every language.

ACCORDING to this definition, it is obvious that Generic Nouns, ſuch as *a man*, or *a horſe*, are not *adjectives*, becauſe they ſignify no attribute, but only denote *the name of a ſpecies*; and that the

Cardinal

Cardinal Numerals, such as *one*, *two*, *three*, *four*, are not *properly adjectives*; because they denote no attribute; and are merely the names of those numbers, for which they respectively stand. Accordingly, the Persian Numerals, and in general every word, which, being naturally a substantive noun, is yet occasionally or invariably ascribed to another substantive in the form of an attribute, as when we say, چهار مرد *Four men*, چهار زن *Four women*, &c. is said, when so ascribed, to be a صفت عارضی; that is, *an occasional, an accidental*, or *an improper attribute*; in opposition to other words, such as عاقل *Wise*, or احمق *Foolish*, which are termed صفات اصلی; that is, *radical*, or *proper adjectives*; because they denote attributes in their own right*.

Now it appears to me, that English epithets, such as *fool*, *knave*, *friend*, *foe*, *traitor*, *swindler*, *thief*, *robber*, *servant*, *slave*, *tyrant*, *tra-*

* As the words *pound*, *ounce*, or *scruple*, signify a fixed measure of quantity, so the words *two*, *three*, and *four*, denote a determinate number; and there seems to be no reasonable distinction between them but this, that the former detach *a part from the whole*, as when we say *an ounce of lead*, or *a pound of silver*; whereas the latter detach *the individuals from a species*, as when we say *Four men*, that is, *Four of men*; *Four women*, that is, *Four of women*, &c. This corresponds exactly with the idiom of the Arabic language, in which, اربعة رجال *Four of men*, اربع نساء *Four of women*, are much more commonly used, than رجال اربعة *Four men*, نساء اربع *Four women*; although it must be admitted that these last, or other similar expressions, do sometimes occur. It may be inferred, therefore, that the Arabic Numerals are *substantive nouns*, not only by their own nature, but also in the common practice of that language; and that English, as well as Persian Numerals are of that class, termed صفات عارضی or *Improper adjectives*, because they are naturally *substantive nouns*, and never become *adjectives* until they are ascribed to some other noun in the construction of a sentence, as in the two examples quoted in the text. Indeed the word *number*, itself, differs from *a cardinal numeral*, merely as a generic noun, such as *man*, differs from the individuals (*John* or *James*,) of which the species is composed; and if *number* be a substantive, I do not see how any given numeral, such as *four*, for example, can be an adjective noun, otherwise than by the idiom of any given language. Syllogism: The word *four* is the name of a number: But the word *number* is a substantive noun: Therefore the word *four* is a substantive noun. It may be added that the words *million*, *billion*, &c. in our language, are *practically*, as well as *naturally*, substantive nouns, since they invariably require to be followed by the preposition *of*.

veller, &c. are ſubſtantives merely by the idiom of our language; and that theſe words, when ſtrictly conſidered on principles of General Grammar, muſt be defined to ſignify the exiſtence of certain attributes, namely, *folly, knavery, friendſhip, enmity, &c.* in an object or ſubſtantive noun.

In this caſe the neceſſary omiſſion of the ſubſtantive, after ſuch epithets, may be aſcribed to one or both of the following cauſes: *Firſt*, it might be *optionally* and *generally* rejected, becauſe the omiſſion, in moſt caſes, would be eaſily ſupplied by the underſtanding of the reader; and *ſecondly*, its rejection, with reference to idiomatical accuracy, might become, not merely *optional*, but *neceſſary*; becauſe there is commonly a correſponding adjective, as *fool*, and *fooliſh*; *knave*, and *knaviſh*; *thief*, and *thieviſh*; *&c.* which renders the epithet not of *neceſſary*, but of *optional uſe*; and may conſequently ſupercede it, in moſt caſes, whenever perſpicuity requires the inſertion of the ſubſtantive noun.

Accordingly we often ſpeak of *a fooliſh man*, or *a fooliſh woman*, and never ſpeak of *a fool man*, or *a fool woman*; although theſe laſt expreſſions violate no rule of General Grammar; and are, indeed, ſo far from being reaſonably or naturally inaccurate, that the inſertion of the ſubſtantive, were it conſiſtent with idiomatical propriety, would often add to the perſpicuity of a ſentence, by reſtricting the epithet to either ſex; and that too, in ſome inſtances, where it occurs in a ſenſe perhaps not exactly ſynonimous with *fooliſh*, as in the following example: "I met a fool in the foreſt" in which there is no information conveyed with regard to the *ſex* of the perſon to whom the epithet *fool* is applied.

It ought therefore to excite no ſurprize, that many Arabic and Perſian epithets admit of the inſertion or omiſſion of the ſubſtantive with equal accuracy; as when we ſay دزد or مرد دزد *A thief*, باغبان or مرد باغبان *A gardener*, درويش or مرد درويش *A poor-*

man,

man, &c.; and though there are many epithets, as well as many adjectives, which are seldom or never accompanied by a substantive noun, such as عبد *A slave*, بنده *A slave*, and لص *A thief*, on the one hand, or راجل *A traveller*, سارق *A thief*, and عامل *An agent*, on the other, yet these words obviously denote the *existence* of an attribute in an object or substantive noun; and consequently must be adjectives by their own nature; although it may be admitted that they afterwards became substantive nouns, by a very easy transition, already remarked in the case of طائر *A bird*; which is properly an active participle, derived from the verb طيران *To fly*; and signifies *a bird*, merely because *flying* is an attribute more generally applicable to *birds*, than to any other class of animated beings.

It may be affirmed, therefore, that if an Arabic or Persian epithet denote *the existence of an attribute in an object or substantive noun*, (and no word can be truly an *epithet* to which this definition is not applicable) there will be nothing to distinguish it from an Arabic or Persian adjective, because every thing which is true of the one, will also be true of the other; as in the case of سارق *A thief*, and دزد *A thief*, of which the former is an *active participle* derived from the verb سرقة *Theft*, whereas the latter is a *primitive noun*, corresponding with the word *Thief*, in every respect but one; *namely*, its occasional admission of an object or substantive noun.*

It

* Epithets, in the Persian language, like other adjective nouns, admit of the degrees of comparison.

EXAMPLE.

دشمن ترین جمیع دشمنان با ارباب مکنت ومال اولاد و اقارب اند

ابواب الجنان

The greatest of all enemies, to a man of wealth and dignity, are his own children and relations.

I am

If the preceding obſervations ſhall be fully underſtood, the reader, it is hoped, will acquieſce in the juſtice of that claſſification by which Arabic and Persian adjectives and epithets are promiſcuouſly arranged under the general term صفات or attributes; and as the difference between an adjective, a participle, and a verb, as recognized by Eaſtern writers, will form the ſubject of diſcuſſion in a ſubſequent part of this work, it only remains, for the preſent, to offer a few obſervations on the nature of epithets, as they are diſtinguiſhed from certain generic nouns; with which, however, they are ſo nearly connected, as to render it difficult, in ſome inſtances, to diſcriminate between them.

An epithet has already been defined to be a word uſed to denote the *exiſtence* of an attribute in an object or ſubſtantive noun; and hence it follows that the mention of an *epithet*, ſuch as *fool*, *knave*, or *traitor*, will firſt convey to the imagination of the reader the idea of ſome *attribute*, ſuch as *folly*, *knavery*, or *treachery;* and ſubſequently, *in the order of the underſtanding*, though perhaps at the very ſame inſtant in point of actual time, *it will* ſuggeſt to his fancy the name of ſome *object*, ſuch as *a rational being*, for example, in whom alone the attribute in queſtion can, *virtually* or *intellectually*, be ſuppoſed to exiſt.

Every word of this nature, denoting, not the name of a ſpecies, but merely the exiſtence of an attribute in a given ſpecies, muſt, I conceive, be truly an epithet, that is an adjective noun, according to the principles of General Grammar; although it may be occaſionally or invariably uſed as a ſubſtantive, in any one or more languages, for the reaſons already aſſigned.

But there are many ſeeming epithets, in which an order exactly

I am diſpoſed to think that the epithets of every Eaſtern language, like theſe of Arabia and Perſia, often admit of the inſertion or omiſſion of the ſubſtantive with equal accuracy; and this is probably the reaſon why moſt of thoſe natives, who learn a little Engliſh, are often obſerved to violate the idiom of the language, by inſerting the ſubſtantive after Engliſh epithets; as when they ſay, *a ſlave man*, for *a ſlave; a thief man*, for *a thief*, &c.

the reverse of this appears to obtain; such as *father*, *mother*, *son*, *daughter*, *brother*, *sister*, *&c.* since these words (at least in my judgment) are merely *the names of a certain description of men and women;* and either suggest to the mind no attribute whatever, or suggest an attribute merely by inference; as when we say that *man* suggests the idea of *a reasoning animal;* not because that word signifies *a reasoning animal* any more than the word *horse*; but merely because reasoning, in this earth, happens to be an attribute peculiar to man.

Now if the words *father*, *mother*, *son*, *daughter*, *brother*, *sister*, *&c.* shall be defined to signify *the existence of certain attributes in an object or substantive noun*, it is obvious that they must be assigned to the class of *adjectives* or *epithets*, on the principles already stated; but if it be true, on the other hand, that these words are merely *the names of a certain description of men and women*, and that they suggest to the mind certain attributes, in consequence of that association of ideas, which leads us to connect the name of an object, with the attributes which we know it from experience to possess, then they must be assigned (as in fact they are assigned by Eastern Grammarians,) to the class of *substantive nouns*.

It must be confessed that the difference here mentioned between a substantive and an epithet, though clear enough in itself, and, in my opinion, perfectly competent to distinguish an epithet from those generic nouns which denote a natural species, or a species existing in external nature, such as *a man* or *a horse*, seems to be less obvious, when used to distinguish epithets from other nouns employed to signify the names of those relations or professions, such as *fathers*, *mothers*, *brothers*, *sisters*, *&c.* into which mankind have divided each other; and if the reader should think, on the one hand, that the word *fool* denotes no attribute, but only *the name of a certain description of men*, or on the other hand, that the word *father* denotes *an attribute*, and not the name of a certain

deſcription of men, he will be right, in conſiſtency with his own principles, and with the principles of General Grammar, to aſſign the former to the claſs of ſubſtantives, and the latter to the claſs of epithets, that is of adjective nouns.

THE object, which I have in view, is therefore the eſtabliſhment of a general principle; *namely*, that certain ſubſtantives, ſuch as A KING or A FATHER, for example, convey to the mind no attribute whatever (I mean directly, for by inference they certainly do convey an attribute) and are merely NAMES, that is SUBSTANTIVE NOUNS, according to the principles of GENERAL GRAMMAR; while other practical ſubſtantives, ſuch as A SAILOR, for example, do unqueſtionably denote *an attribute*, and are therefore ATTRIBUTES, that is ADJECTIVE NOUNS, on the ſame principles of GENERAL GRAMMAR*.

IF this poſition ſhall be admitted to be true, the accuracy of its application, in thoſe particular inſtances which I have adduced, need not be contended for; and the reader will be at liberty to chuſe other and better examples, according to the dictates of his own judgment. That Eaſtern writers have it in view, when they aſſign بنده *A ſlave*, دزد *A thief*, and دوست *A friend*, to the claſs

* To diſtinguiſh, in every inſtance, thoſe ſeeming epithets that are truly ſubſtantive nouns or names, from others that are only practically ſo, would require a much greater knowledge of etymology than I pretend to poſſeſs. For inſtance, if the word *King* ſignify *Ruler*, *Dominator*, *Commander*, *&c.* it is poſitively *an attribute*, that is, *an adjective noun*, on the principles ſtated in the text; but if it be the arbitrary name of a certain deſcription of men, the epithet (Ruler) in that caſe, is not expreſſed in the word *King*, but inferred from our previous knowledge of the *kingly office*, as in the word *Man*, already mentioned; and conſequently, like that word, it muſt be aſſigned to the claſs of ſubſtantive nouns. It is probable, if the enquiry were of any conſequence, that the Science of Etymology might enable us to aſſign many practical ſubſtantives in every language to the claſs of adjective nouns: at leaſt I am diſpoſed to think ſo, after conſiderable reflexion on the arrangement of nouns adopted in the Grammar of the Arabic language; where many ſeeming ſubſtantives (as خطا *An error*, literally tranſlated by the word نا راست *Wrong*) are continually aſſigned to the claſs of adjective nouns.

of *epithets* or *adjectives*, in opposition to پدر *A father*, مادر *A mother*, and ابن or پسر *A son*, which are termed *substantive nouns*, cannot, I think, be reasonably doubted; since it is impossible to establish any other distinction between these nouns, besides that which depends on the principle, to which I have now adverted.

It is only necessary to add that certain Arabic epithets are classed (erroneously in my opinion) among substantive nouns; as in the case of عبد *A slave*, which is stated in the صراح, to be an اسم or *substantive noun*, although the author of that dictionary defines the sense of this noun to be exactly opposed to that of حر *Free*, which is unquestionably *an adjective noun*. If he means to say that عبد is a substantive, not by its own nature, but only in the common practise of the Arabic language, the truth of that assertion cannot be disputed.

Having endeavoured to illustrate those general principles of Arabic or Persian Grammar, which appeared to me to require explanation, I shall now proceed to detail the various classes of Arabic nouns which are of most common occurrence in the Persian language; and to furnish such examples, as may be necessary to illustrate the rules for the formation of each class.

مصادر ثلاثی مجرد

OR

PRIMITIVE INFINITIVES OF THE TRILITERAL CLASS.

These are the most important of all the Arabic nouns introduced into the Persian language; *first*, on account of their number; and *secondly*, because they are the common source, to which almost every derivative, whether it be an adjective, a practical substantive noun, or a verb, must finally be traced. It has already been stated that they are not limited to any number of forms whatever; and that they are most easily known by comparing the sense, with that definition of an Arabic infinitive, which has been inserted in the preceding pages.

pages. There are however certain forms or measures, on which they will be found to occur more frequently than on any other; and these are detailed below, together with a number of examples, which the learner will do well to commit to his memory*.

FIRST CLASS.

MEASURE فَعْل.

دَخْل	Entering.	فَهْم	Comprehension.	قَوْل	Speech.
قَتْل	Killing.	خَلْق	Creating.	عَوْد	Returning.
حَمْد	Praise.	حَذْف	Rejecting.	عَيْش	Living.
جَهْل	Ignorance.	رَقْص	Dancing.	بَيْع	Sale, or Purchase.
حَبْس	Restraint.	أَمْر	Commanding.	مَحْو	Erazing.
جَذْب	Enclosure Drawing. gaining over	أَكْل	Eating.	سَعْي	Diligence.
كَسْر	Breaking.	وَصْل	Joining.	نَفْي	Driving away. displacing
صَبْر	Patience.	خَوْف	Fearing.	مَدّ	Extension.

* It is necessary, in this place, to remind the reader that many Arabic words, to be adduced in the following pages, will deviate from the regular measures of their formation, by those rules of *coalescence*, *permutation*, and *rejection*, which have already been inserted. To discover the original form of such words, and to trace the rules which occasion their deviation from that form, will therefore constitute a useful and improving exercise to the learner; who will never be able to analyze Arabic words with any tolerable accuracy, until he has acquired a considerable degree of skill in the practical application of these rules.

SECOND

SECOND CLASS.

Measure فِعْل.

عِلْم	Knowing.	حِفْظ	Preserving.	حِقْد	Enmity.
حِلْم	Bearing a burden. (Mildness).	كِذْب	Lying.	مِلْك	Possessing.
ذِكْر	Remembering.	فِسْق	Transgressing.	عِشْق	Love.
رِفْق	Mildness.	عِتْق	Freedom.	حِرْص	Desiring.
صِدْق	Truth.	وِزْر	A load, or A crime.	ضِيق	Being narrow.
حِسّ	Perception.	بِرّ	Virtue.	عِزّ	Being valuable.

THIRD CLASS.

Measure فُعْل.

شُغْل	Employment.	حُسْن	Beauty.	قُبْح	Ugliness.
شُكْر	Gratitude.	قُرْب	Vicinity.	زُهْد	Abstaining.
عُسْر	Difficulty.	لُطْف	Kindness.	ظُلْم	Tyranny.
بُعْد	Distance.	رُشْد	Being in the right way.	نُجْح	Attaining an object.

رُعْب	Frightening.	جُهْد	Ability.	اُنْس	Being accustomed.
يُسْر	Easiness.	ذُلّ	Worthlessness.	حُبّ	Friendship.

FOURTH CLASS.

Measure فَعَل.

طَلَب	Search.	عَدَم	Non existence.	فَزَع	Fearing.
غَضَب	Anger.	تَعَب خستگی	Sorrow.	عَبَث	Trifling.
عَمَل	Business.	طَمَع	Avidity.	فَرَح	Delight.
كَرَم	Generosity.	حَسَد	Envy.	غَلَط	Erring in speech.
اَمَل	Hope.	هَوَى	Desiring.	اَذَى	Vexing.

FIFTH AND SIXTH CLASSES.

Measures فِعَل and فُعَل.

غِلَظ	Grossness. غليظ مثل چماق	كِبَر	Old age.	عِظَم	Greatness.
قِدَم	Being ancient.	صِغَر	Infancy.	رِضَا	Acquiescence.
زِنَا	Adultery.	رُحْم	Tenderness.	قُدُس	Purity.

SEVENTH CLASS.

Measure فُعَل.

هُدَی	Shewing the road.	تُقَی	Abstaining from sin.	سُرَی	Travelling in the night.
عُلَی	Exalted dignity.	دُجَی	Darkness.	لُقَی	Seeing.

EIGHTH CLASS.

Measure فَعْلَت.

رَحْمَت	Mercy.	حَسْرَت	Regret.	كَثْرَت	Abundance.
نَفْرَت	Detestation.	غَفْلَت	Negligence.	صَنْعَت	Practising a trade.
وَحْشَت	Perplexity.	رَغْبَت	Desire.	تَوْبَت تَوْبَه	Repentance.
جَوْدَت	Excellence.	صَوْلَت	Attacking.	هَیْبَت	Fear.
حَیْرَت	Wondering.	غَیْبَت	Absence.	صَفْوَت	Selection.

NINTH CLASS.

Measure فِعْلَت.

فِطْرَت	Creating.	حِكْمَت	The knowledge of every thing.	رِحْلَت	Marching.

خبرت	Experience, Knowledge.	خدمت	Serving.	رفعت	Heighth.
عصمت	Restraining one's self from sin.	فطنت	Quickness of parts.	دقت	Being fine, or minute.
همت	Attempting.	صحت	Health.	منت	Obligation.

TENTH CLASS.

Measure فُعلت.

قدرت	Power.	عسرت	Difficulty.	كلفت	Affliction.
قربت	Vicinity.	صفرت	Being straw colored.	ندرت	Being rare.
سرعت	Haste.	شهرت	Celebrity.	الفت	Being accustomed.
اجرت	Reward.	جرأت	Boldness.	قوت	Strength.

ELEVENTH AND TWELFTH CLASSES.

Measures فَعَلت and فَعِلت.

حركت	Motion.	عظمت	Greatness.	نصفت	Equity.
شفقت	Kindness.	غلبت	Overcoming.	امنت	Fearlessness.
يقظت	Vigilance.	آفت	Calamity.	طاعت	Obedience.

راحت	Rest.	طاقت	Ability.	نجات	Liberation, Salvation.
حيات	Life.	سرقت	Theft.	كذبت	Lying.

THIRTEENTH CLASS.

Measure فَعال.

صلاح	Goodness.	نشاط	Pleasure.	كمال	Perfection.
هلاك	Non existence.	كساد	The want of currency.	ذهاب	Going.
ثبات	Firmness.	وقار	Slowness, Gravity.	وفا	Being faithful.
رواج	Currency.	طواف	Walking round any thing.	قرار	Resting.

FOURTEENTH CLASS.

Measure فِعال.

مراح	Pleasure, or Gladness.	رضاع	Sucking milk.	حساب	Reckoning.
اباق	The running away of a slave.	ابا	Declining, or Being averse from any thing.	بنا	Building.
زنا	Adultery, or Fornication.	شرا	Purchase, and Sale.	صيام	Fasting.
عياذ	Seeking refuge.	سياق	Driving.	فرار	Flight.

FIFTEENTH CLASS.

Measure فُعال.

سُعال	Cough-ing.	نُباح	Barking of a dog.	نُهاق	Braying of an aſs.
نُعاس	Falling a-ſleep.	هُزال	Leanneſs.	أُوام	Exceſſive thirſt.
سُؤال	Aſking.	دُوار	Giddineſs of the head.	دُعاء	Praying.

SIXTEENTH CLASS.

Measure فَعالت.

بَلاغت	Fluency of ſpeech.	طَهارت	Purity.	دَلالت	Shewing the road.
شَجاعت	Courage.	فَطانت	Quickneſs of percep-tion.	كَثافت	Denſity.
مَتانت	Strength.	حَذاقت	Acuteneſs.	لَطافت	Purity.
فَصاحت	Elo-quence.	شَهامت	Prompti-tude, Bravery.	عَداوت	Enmity.

SEVENTEENTH CLASS.

Measure فِعالت.

عِبادت	Worſhip.	كِتابت	Writing.	مِساحت	Meaſur-ing land.

حِراسَت	Watching.	تِجارَت	Commerce.	دِباغَت	Tanning.
اِمامَت	Taking precedence.	وِلايَت	Dominion.	رِوايَت	Relating.
رِياسَت	Command.	كِياسَت	Acuteneſs.	دِيانَت	Obſervance of religion. (Honeſty.)
سِياحَت	Travelling.	خِياطَت	Practiſing the buſineſs of a taylor.	هِدايَت	Shewing the road.
حِمايَت	Protecting.	حِكايَت	Relating.	طِبابَت	Medical ſcience.

EIGHTEENTH AND NINETEENTH CLASSES.

Measures فُعَالَت and فُعُول.

بُشَارَت	Glad tidings.	سُفَالَت	Lowneſs.	فُكَاهَت	Sprightlineſs.
رُفَاعَت	Heighth.	دُعَابَت	Jeſting.	فُجَاأَت	Occurring unexpectedly.
قُبُول	Conſenting.	رُقُوب	Expecting.	وُضُوء	Ablution.

TWENTIETH CLASS.

Measure فُعُول.

سُجُود	Proſtrating.	ظُهُور	Appearing.	كُسُوف	An eclipſe of the Sun.

خروج

خروج	Going out.	جلوس	Sitting.	قصور	Deficiency.
رجوع	Returning.	دخول	Entering.	قعود	Sitting.
رسوخ	Strength.	خشوع	Humility.	حصول	Obtaining.
ورود	Arriving.	علو	Heighth.	دنو	Vicinity.

TWENTY FIRST AND TWENTY SECOND CLASSES.

MEASURES فعولت AND فعولت.

خشونت	Asperity.	صعوبت	Difficulty.	كدورت	Being disturbed.
برودت	Cold.	سكونت	Residing.	سخونت	Being hot.
خصومت	Enmity.	حموضت	Acidity.	رطوبت	Moisture.
نحوست	Being ill starred, or unfortunate.	حكومت	Command.	عذوبت	Purity (of water.)
يبوست	Dryness, Aridity.	ضرورت	Necessity.	مؤونت	Subsistence.

TWENTY THIRD CLASS.

MEASURE فعيل.

نعيم	Tranquillity.	صهيل	Neighing of a horse.	نهيق	Braying of an ass.

نعیق	The cry of a crow.	رحیل	Marching.	ولیف	Walking slowly.
طنین	Humming of a fly.	دلیل	Shewing the road.	دبیب	Moving slowly.

TWENTY FOURTH CLASS.

Measure فعیلت.

جریمت	A crime.	خدیعت	Deceit.	فضیلت	Excellence, Encreafe.
بصیرت	Vifion.	نصیحت	Admonition.	عزیمت	Attempting.
رذیلت	Worthleffnefs.	هزیمت	Being defeated, or put to flight.	فضیحت	Ignominy.
اذیت	Vexing.	خطیئت	A fault.	نمیمت	Tale bearing.

TWENTY FIFTH CLASS.

Measure فاعلت or فاعله*.

قاعده	A principle.	حادثه	An event.	فاصله	Diftance.

عاطفت

* The meafure فاعلت is fuppofed to be entirely reftricted to nouns of that clafs termed اسم مصدر; and it is thought that no real مصدر ever occurs on this meafure. The difference between a مصدر and an اسم مصدر is, however, fo flight in itfelf, and fo little attended to in the Perfian language, that I have not thought it neceffary to diftinguifh between them; and the reader will accordingly perceive that the examples in the text are indifferently tranflated by abftract fubftantive nouns; as كفران *Ingratitude*; or by thofe nouns of action which end in *ing*; as بهتان *Lying*. It is almoft unneceffary

ملاطفت	Kindneſs.	تشابه	Mixture.	فائده	Gain.
غائله	Evil.	داعيه	A wiſh.	عافيت	Safety.

TWENTY SIXTH CLASS.

Measure فِعلان.

عِرفان	Knowing.	حِرمان	Diſappointment.	حِسبان	Reckoning.
هِجران	Separation.	قِربان	Vicinity.	اِتيان	Coming.
وِجدان	Finding.	رِضوان	Acquieſcence.	نِسيان	Forgetting.

TWENTY SEVENTH CLASS.

Measure فُعلان.

خُسران	Suſtaining loſs.	بُهتان	Lying.	فُقدان	Being loſt.

neceſſary to remark that كُفران, as a مَصدر, would ſignify *Being ungrateful*; and that بُهتان as an اِسم مَصدر, would ſignify *A lie*. The reader will eaſily apply the ſame principle to every other example quoted in the text. Were it of any importance, I might illuſtrate, by many examples, the difference of form which often occurs between a مصدر and an اِسم مَصدر; as in the caſe of بِشارت or بَشارت *Glad tidings*, oppoſed to بُشارت *Conveying good news, &c.* Of ſuch nice and minute diſtinctions as theſe, however uſeful in the Arabic language, the reader will not expect the obſervance in the preſent work; which will fully anſwer its intended purpoſe, if it ſhall be found to convey a clear idea of the general outlines of Arabic inflexion; a ſcience, when minutely ſtudied, of which the intricacy has paſſed into a proverb among the natives of Aſia.

كُفْران	Ingratitude.	غُفْران	Forgiving.	رُجْعان	Returning.
تُكْلان	Confiding in another. (in God.)	سُبْحان	Glorifying (God.)	قُرْآن	Reading; alſo The Kooraun.
عُدْوان	Oppreſſing. —	طُغْيان	Tranſgreſſing bounds.	بُنْيان	Foundation.

TWENTY EIGHTH AND NINTH CLASSES.

MEASURES فَعَلان AND فَعَالِيَت*.

خَفَقان	Palpitation. —	قَطَران	Dropping. (as water.)	دَوَران	Revolving.
جَوَلان	Walking about. —	حَيَوان	Life. —	طَيَران	Flying.
هَذَيان	Speaking nonſenſe. —	جَرَيان	Flowing. —	سَرَيان	Piercing.
كَرَاهِيَت	Diſtaſte. —	عَلَانِيَت	Publicity. —	رَفَاهِيَت	Eaſe. —

THIRTIETH TO THIRTY SECOND CLASS.

MEASURES فُعْلَى, فِعْلَى, AND فَعْلَى.

دَعْوَى	Aſking. —	بَلْوَى	A trial, or calamity. —	فَتْوَى	A judicial decree. —

* The medial radical of nouns formed on the meaſure فَعَلان is often, (but not always) rendered quieſcent in the Perſian language; and thus the meaſure becomes فَعْلان; as in the caſe of دَوْران for دَوَران; جَوْلان for جَوَلان; طَيْران for طَيَران, &c.

شکوی	Complaining.	تقوی	Abstaining from sin.	بقوی	Remaining.
طغوی	Transgressing bounds.	ذکری	Relating.	فکری	Reflexion.
شوری	Consultation.	طوبی	Happiness.	بشری	Glad tidings.
قربی	Vicinity.	سکنی	Residence.	نعمی	Bounty.

THIRTY THIRD AND FOURTH CLASSES.

Measures فعلاء and فعلولت.

بغضاء	Enmity.	بأساء	Calamity.	سراء	Pleasure.
بیتوتت	Passing the night.	شیخوخت	Being between 50 and 80 years old.	قیلولت	Sleeping before noon.
بینونت	Separation.	فیهوت	Being of a weak understanding.	صیرورت	Becoming.

THIRTY FIFTH CLASS.

Measure مفعل

مقصد	Aim, Intention.	مطلب	Desire.	مقال	Speech.
منام	Sleep.	مقام	Standing.	معاش	Life.

THIRTY

THIRTY SIXTH CLASS.

MEASURE مَفْعَلَت.

مَرْحَمَت	Mercy.	مَسْغَبَت	Hunger.	مَسْئَلَت	A question.
مَلَامَت	Reproach.	مَشْوَرَت	Consultation.	مَخَافَت	Fear.
مَهَابَت	Fear.	مَعْلَاة	Exalted rank.	مَسَرَّت	Pleasure.

THIRTY SEVENTH TO FORTIETH CLASS.

MEASURES مَفْعِلَت, مَفْعُلَت, مَفْعُول, AND تَفْعُلَت.

مَحْمِدَت	Praise.	مَعْذِرَت	Apologizing.	مَعْرِفَت	Knowledge.
مَنْزِلَت	Alighting.	مَعِيشَت	Life.	مَرْثِيَه	Weeping for the dead.
مَقْدُرَت	Power.	مَمْلُكَت	Empire.	مَعُونَت	Assistance.
مَفْتُون	Distraction.	مَعْقُول	Understanding.	تَهْلُكَت	Perdition.

THE reader will perceive, from the preceding examples, that there is no end to the variety of forms assumed by infinitives of this class; yet most of them are easily known, when they occur in a Persian sentence, by means of the sense; which corresponds invariably with that of a مَصْدَر, or an اِسْمِ مَصْدَر, as already explained.

DERIVATIVE NOUNS.

FROM infinitives of the triliteral radical claſs, are derived, *firſt*, ſeven ſpecies of nouns ſubſtantive and adjective, which are of very common occurrence in the Perſian language; and *ſecondly*, twelve conjugations or claſſes of derivative verbs; in each of which, the infinitive is reſtricted to one, or to a few definitive forms, as will be ſhewn hereafter.

FIRST CLASS.

OF thoſe derivative nouns to which I have alluded, the firſt in order is the اسم فاعل, or PARTICIPLE ACTIVE; which is invariably formed on the meaſure فاعل.

EXAMPLES.

قادر	Powerful.	قاصر	Deficient.	شاکر	Grateful.
ظاهر	Apparent.	طاهر	Pure.	شاعر	A poet.
کافر	An infidel.	حاضر	Preſent.	صالح	Virtuous, Fit.
ناصح	A monitor.	عامل	An agent.	قاتل	A ſlayer.
جاهل	Ignorant.	فاعل	An agent.	باطل	Worthleſs, Of no value.
حامل	Bearing a burden.	طالب	A petitioner.	غالب	Prevailing.
حارس	A ſentinel.	حاسد	Envious.	عابد	A worſhipper.

عالم	Knowing, Learned.	سالم	Safe.	كامل	Perfect.
قابل	Worthy, Accepting.	داخل	Entering.	خارج	Going out.
حارث	A huſbandman.	سارق	A thief.	حافظ	A guardian.
خادم	A ſervant.	ساكن	Reſiding.	عارف	Knowing.
عاجل	Haſtening, Tranſitory.	آجل	Laſting.	آمن ايمن	Fearleſs.
سائل	A petitioner.	واصل	Joining.	خائف	Fearing.
راوي	A relater.	فائز	Obtaining.	دائم	Eternal.
عائد	Returning.	طائر	A bird.	غازي	A religious warrior.
قاضي	A judge.	حاكي	A relater.	حامي	A protector.
فارّ	A fugitive.	حارّ	Hot.	خاصّ	Particular.
عامّ	General.	دالّ	Proving.	حاجّ	Performing the pilgrimage to Mecca.

SECOND CLASS.

THE ſecond is the اسم مفعول, or PASSIVE PARTICIPLE; which is regularly formed on the meaſure مفعول. There are however a good many paſſive participles, irregularly formed on various meaſures, ſome of which are detailed immediately after thoſe of the regular claſs.

EXAMPLES.

EXAMPLES.

معلوم	Known.	مکتوب	Written.	مخلوق	Created.
محسود	Envied.	مضبوط	Reſtrained.	مشهور	Celebrated.
مسطور	Written.	مجروح	Wounded.	محبوس	Impriſoned.
مظلوم	Oppreſſed.	مکروه	Diſliked.	ممدوح	Praiſed.
مذکور	Related.	مستور	Hidden.	مرغوب	Deſired.
مربوط	Bound.	مسموع	Heard.	مغسول	Waſhed.
مملوک	Poſſeſſed.	منظور	Viewed.	مهجور	Separated.
منصور	Aided (by God.)	مفتون	Diſtracted.	مقبوض	Seized.
مقسوم	Divided.	معبود	Worſhipped.	معدوم	Annihilated.
مقصود	Attempted.	محروس	Protected.	محکوم	Commanded.
محمود	Praiſed.	مفتوح	Opened.	مخدوم	Served.
مصروف	Expended.	ماجور	Recompenſed.	مامول	Hoped.

مَسْئُول	Asked.	مَقْرُوّ	Read.	مَوْلُود	Born.
مَوْسُوم	Named.	مَخُوف	Feared.	مَصْنُوع	Constructed.
مَكِيل	Measured, (by quantity.)	مَبِيع	Sold.	مَرْجُو	Hoped.
مَمْلُو	Filled.	مَرْوِيّ	Related.	مَطْوِيّ	Folded.
مَحْبُوب	Beloved.	مَسْرُور	Pleased.	مَحْمُود	Praised.

IRREGULAR PARTICIPLES OF THIS CLASS.

MEASURES فَعِيل AND فَعِيلَه.

جَرِيح	Wounded.	قَتِيل	Slain.	ذَبِيح	Sacrificed.
لَعِين	Accursed.	شَهِير	Celebrated.	سَتِير	Hidden.
رَجِيم	Stoned.	رَهِين	Pledged.	خَلِيط	Mixed.
اَسِير	Imprisoned.	حَبِيب	Beloved.	رَقِيمَه	Written, (a letter.)
عَرِيضَه	Represented. (A representation.)	دَفِينَه	Buried.	فَرِيضَه	Commanded by Heaven. (A necessary duty.)

MEASURES فُعَال , فُعَالَه , فَعُول AND فَاعِل.

حُطَام	The broken part of any thing.	دُقَاق	The broken part of any thing.	لُبَاب	The selected part o any thing
خُلَاصَه	Selected from any thing.	قُرَاضَه	The filed part of any thing. (Filings.)	سُلَالَه	Selected from any thing.
قَبُول	Accepted.	رَسُول	Sent.	خَافِي	Concealed.

THIRD CLASS.

THE third is the صِفَتِ مُشَبَّهَه, or that DERIVATIVE ADJECTIVE, which has already been ſtated to correſpond with the primitive adjectives of other tongues. This adjective, like the infinitive from which it is derived, may be formed on many various meaſures; but of theſe a few only are of common occurrence in the Perſian language.

A صِفَتِ مُشَبَّهَه uſed to denote *color*, or any *perſonal defect*, is commonly formed on the meaſure أَفْعَل; and in every other caſe, it occurs moſt generally on the meaſure فَعِيل. That it is not reſtricted to theſe, or to any other limited number of meaſures, the following examples will ſufficiently evince.

MEASURE أَفْعَل.

أَخْضَر	Green.	أَبْلَق	Spotted black and white.	أَصْفَر	Yellow.
أَسْمَر	Straw colored.	أَدْهَم	Black. (A horse.)	أَشْقَر	Sorrel. (A horse.)
أَخْرَس	Dumb.	أَبْكَم	Dumb.	أَلْكَن	Stuttering.

أَحْمَر	Red.	أَشْهَل	Sheep eyed.	أَمْرَد	Beardlefs. (a youth.)
أَمْلَح	Salt.	أَسْوَد	Black.	أَحْوَل	Squinting.
أَعْوَر	One eyed.	أَحْوَر	Black eyed.	أَبْيَض	White.
أَعْيَن	Large eyed.	أَعْمَى	Blind.	أَصَمّ	Deaf.

MEASURE فَعِيل.

جَلِيس	A companion.	كَرِيم	Generous.	حَسِين	Beautiful.
بَلِيغ	Fluent in fpeech.	جَسِيم	Large bodied.	نَفِيس	Precious.
حَقِير	Contemptible.	كَبِير	Great.	بَخِيل	Covetous.
غَرِيب	A ftranger.	شَرِيك	A partner.	أَثِيم	A finner.
أَمِير	A commander.	قَوِيّ	Strong.	غَبِيّ	Dull.
نَبِيّ	One who brings intelligence. A prophet.	بَغِيّ	Rebellious.	غَنِيّ	Rich.
جَلِيل	Great.	مَدِيد	Long.	خَلِيل	A friend.
طَبِيب	A phyfician.	وَلِيّ	A guide.	عَلِيل	Sick.

MEASURE فَيْعِل.

سَيِّد	A chieftain.	نَيِّر	A luminary.	جَيِّد	Excellent.
هَيِّن	Eaſy.	مَيِّت	Deceaſed.	عَيِّل	Domeſtic.
طَيِّب	Pure.	خَيِّر	Virtuous.	لَيِّن	Soft.
بَيِّن	Obvious.	ضَيِّق	Narrow.	كَيِّس	Intelligent.

MEASURE فَعْل.

صَعْب	Difficult.	سَهْل	Eaſy.	سَخْت	Difficult.
عَذْب	Sweet. (Water.)	رَطْب	Moiſt.	رَذْل	Mean.
بَوْش	Social, or Jolly.	خَيْر	Good.	ضَيْف	A gueſt.
شَيْخ	An old-man.	رَبّ ارباب	A cheriſher. (God.)	حَقّ	True.

MEASURE فِعْل.

حِبْر	Intelligent.	صِرْف ار	Pure.	بِكْر	A virgin.
شِبْه	Like.	صِفْر	Empty. (A cypher.)	لِصّ	A thief.
حِبّ	A friend.	ضِدّ	Oppoſite.	نِدّ	Correſponding.

MEASURE فُعْل.

صُلْب	Hard.	شُؤْم	Bad.	حُلْو	Sweet.
حُرّ	Free.	لُصّ	A thief.	مُرّ	Bitter.

MEASURE فَعَل.

حَسَن	Beautiful.	خَلَف	A ſon, or ſucceſſor.	تَبَع	A follower.
بَطَل	Bold.	عَزَب	An unmarried man or woman.	جَار	A neighbour.

MEASURE فَعِل.

شَرِه	Covetous.	فَرِح	Glad.	خَشِن	Auſtere.
خَجِل	Aſhamed.	فَطِن	Intelligent.	تَفِه	Taſteleſs.
قَذِر	Filthy, or Unclean.	نَجِس	Impure.	زَمِن	Aged.

MEASURES فَعَال AND فَعَّال.

جَبَان	A coward.	حَرَام	Unlawful.	خَرَاب	Deſolate.
جَوَاد	Liberal.	حَلَال	Lawful.	هَشَاش	Chearful.
بَرَّاق	Splendid.	جَمَّاز	A faſt going camel.	بَشَّاش	Chearful.

MEASURES فاعل AND فعلان.

باهر	Clear.	فاطن	Intelligent.	ضامر	Lean.
فرحان	Glad.	عطشان	Thirsty.	سکران	Drunk.
ندمان	Penitent.	جوعان	Hungry.	حیران	Perplexed.

To the preceding examples, a great many others might easily be added; such as شجاع *Brave*, Measure فعال; حلّان *A new born Kid*, Measure فعّال; عبوس *Austere*, Measure فعول; جاسوس *A spy*, Measure فاعول; بیطار *A farrier*, Measure فیعال; فیصل *An arbitrator*, Measure فیعل; ابلیس *Despairing*, (*The Devil*,) Measure افعیل; مسکین *A poor man*, Measure مفعیل; طاغوت (originally طغیوت) *Rebellious*, Measure فعلوت; یعسوب *A chieftain*, Measure یفعول; سلطان *A prince*, Measure فعلان; &c. &c; but they are of too little importance to merit insertion.

ADJECTIVES of the classes termed رباعی and خماسی very rarely occur in the Persian language. They are commonly primitive; and the words سرمد *Eternal*, Measure فعلل; قمقام *A chieftain*, Measure فعلال; سبحل *Corpulent*, Measure فعلّ and قذعمل *Corpulent*, Measure فعللل, are the only examples that need be adduced.

FOURTH CLASS.

THE fourth class of derivative nouns is the اسم تفضیل or NOUN OF SUPERIORITY; which is invariably formed on the measure افعل; and corresponds, in most cases, with both degrees of comparison in other tongues. Nouns of superiority are sometimes formed from adjectives; as اعظم from عظیم; and sometimes from participles active or passive; as اظهر from ظاهر; اشهر from مشهور &c.

It is to be obſerved, however, that the noun of ſuperiority cannot be formed from any word, denoting *colors* or *perſonal defects*; becauſe, in ſuch words, the صِفَتِ مُشَبَّهَه or SIMPLE ADJECTIVE is formed on the meaſure افعل, as already mentioned.

EXAMPLES.

اَرْفَع	More or moſt high.	اَنْقَص	More or moſt defective.
اَشْجَع	More or moſt brave.	اَلْطَف	More or moſt kind.
اَمْجَد	More or moſt noble.	اَفْضَل	More or moſt excellent.
اَبْعَد	More or moſt diſtant.	اَطْهَر	More or moſt pure.
اَعْظَم	Greater or greateſt.	اَكْمَل	More or moſt perfect.
اَكْثَر	More or moſt abundant.	اَشْهَر	More or moſt celebrated.
اَظْهَر	More or moſt obvious.	اَشْغَل	More or moſt engaged.
اَوْسَع	More or moſt ample.	اَوْفَق	More or moſt conformable.
اَوْضَح	More or moſt obvious.	اَوْفَر	More or moſt abundant.
اَيْسَر	More or moſt eaſy.	اَعْلى	More or moſt high.
اَحْلى	More or moſt ſweet.	اَجْلى	More or moſt luminous.

اخفى

أخفى	More or most secret.	أشدّ	More or most difficult.
ألذّ	More or most savoury.	أشرّ	More or most wicked.
أعمّ	More or most common.	أضلّ	More or most astray.

FIFTH CLASS.

The fifth class is the اسم مبالغه or NOUN OF EXCESS; which differs from the active participle, merely as the former denotes the *simple*, and the latter the *excessive* performance of the action, by the agent or nominative to a verb. The اسم مبالغه corresponds with a simple English adjective, following the word VERY, or any other adverb denoting excess; but it is seldom used before a substantive noun, to form the superlative degree; though some examples of that kind, such as علّامهٔ عصر *the most learned man of the age*, فهّامهٔ دهر *the wisest man of the time*, do sometimes occur.

The اسم مبالغه may be formed on many various measures; but of these, a few only are of common occurrence in the Persian language, and the rest are of too little importance to merit insertion.

Measure فعّال.

علّام	Very wise.	غفّار	Very forgiving.	درّاك	Very penetrating.
طمّاع	Very covetous.	ظلّام	Very oppressive.	غدّار	Very faithless.
كذّاب	A great liar.	قهّار	Very wrathful.	ستّار	A great concealer.
خلّاق	A great creator.	وهّاب	Very bountiful.	عيّاش	Very jovial.

MEASURE

MEASURE فَعُول.

غَفُور	Very forgiving.	ظَلُوم	Very oppressive.	جَهُول	Very ignorant.
شَكُور	Very grateful.	كَذُوب	A great liar.	عَرُوف	Very knowing.
ضَحُوك	A great laugher.	صَدُوق	A great speaker of truth.	صَبُور	Very patient.
حَقُود	A great hater.	رَؤُوف	Very kind.	غَيُور	Very jealous of honor.

MEASURE فَعِيل.

عَلِيم	Very wise.	سَمِيع	A great hearer.	خَبِير	Universally informed.
قَدِير	Very powerful.	رَحِيم	Very merciful.	حَكِيم	A great speaker of truth. (A philosopher.)

MEASURE فِعِّيل.

صِدِّيق	A great speaker of truth.	فِسِّيق	Very wicked.	عِرِّيف	Very knowing.
سِكِّيت	Very silent.	فِكِّير	A great thinker.	خِمِّير	A great drunkard.

MEASURE مِفْعَال.

مِنْعَام	Very bountiful.	مِكْثَار	A great talker.	مِخْلَاف	A great opposer.

مِفضال	Very bountiful.	مِطلاق	A great divorcer of his wives.	مِضحاک	A great laugher.
مِشفاق	Very liberal.	مِطعام	A great eater.	مِقوال	A great speaker.

To the preceding examples, a good many more might easily be added; such as فاروق *A great discriminator*, Measure فاعول; مِنطیق *A great speaker*, Measure مِفعیل; رحمان *Most merciful*, Measure فعلان; قرّار *A great reader (of the Kooraun,)* Measure فعّال; قیّوم *Very permanent*, Measure فیعول; علّامه *Very wise*, Measure فعّاله; قدّوس *Very pure*, Measure فعّول; همزة or لمزة *A great seeker after faults*, Measure فعلة; نحریر *Very wise*, Measure فعلیل; &c.; but on each of these measures, there are not more than one or two examples, that are of common occurrence in the Persian Language.

SIXTH CLASS.

THE sixth class is the اِسم ظرف or NOUN OF TIME AND PLACE; which is used to denote the *time*, or the *place* (in the Persian language most commonly the latter,) of performing that action, represented by the infinitive from which it is derived.

THIS noun is almost invariably formed on the measures مَفعَل or مَفعِل, but sometimes on the measure مَفعَلَه; all which measures are also common to that infinitive termed the مَصدرِ میمی of which some examples have already appeared*.

* See مصادرِ ثلاثی مجرّد; thirty fifth and following classes. The مَصدرِ میمی may be derived from any Arabic verb; and being commonly formed on the same measure with the اِسم ظرف, it is obvious that the context alone can enable the reader to distinguish the one from the other.

MEASURE

Measure مَفْعَل

مَعْبَر	Place of croſſing. (A ferry.)	مَطْبَخ	Place of cooking. (A kitchen.)
مَذْهَب	Place of going. (A religious creed.)	مَرْكَب	Place of riding. (A vehicle of any kind.)
مَصْدَر	Place of riſing. (The origin, or ſource.)	مَآب	Place of returning. (An aſylum.)
مَنَام	Place of ſleeping. (A bed chamber.)	مَعَاذ	Place of refuge. (An aſylum.)
مَلَاذ	Place of refuge. (An aſylum.)	مَذَاق	Place of taſting. (The palate.)
مَدَار	Place of revolving. (An axle.)	مَمَرّ	Place of paſſing.
مَهَبّ	Place of blowing.	مَقَرّ	Place of reſting.

Measures مَفْعِل and مَفْعِلَه.

مَنْزِل	Place of alighting. (A ſtage.)	مَسْجِد	Place of proſtration. (A temple.)
مَشْرِق	Place of riſing. (The eaſt.)	مَغْرِب	Place of ſetting. (The weſt.)
مَعْدِن	Place of dwelling. (A mine.)	مَرْفِق	Place of reſting. (The elbow.)
مَوْعِد	Place of promiſing.	مَوْرِد	Place of arriving.

موقع

مَوْقِع	Place of happening.	مَوْلِد	Place of birth.
مَضِيق	Place of narrowneſs.	مَصِير	Place of returning. (A receptacle.)
مَسِيل	Place of flowing. (A channel.)	مَدْرَسَه	Place of teaching. (A ſchool.)
مَقْبَرَه	Place of burying.	مَحَلّه	Place of entrance.

SEVENTH CLASS.

The ſeventh and laſt claſs is the اِسْمِ آلَتْ or Noun of Instrument; which is regularly formed on the meaſures مِفْعَلْ, مِفْعَلَه, or مِفْعَال; but ſometimes on the meaſure فِعَال, or فَاعِل, &c. This noun denotes the *inſtrument* uſed in the performance of that action, repreſented by the infinitive from which it is derived.

Measure مِفْعَل.

مِنْجَل	Inſtrument of reaping. (A reaping hook.)	مِنْفَخ	Inſtrument of blowing. (A pair of bellows.)
مِغْزَل	Inſtrument of ſpinning. (A ſpindle.)	مِسْطَر	Inſtrument of writing, or drawing lines. (A ruler.)
مِخْلَب	Inſtrument of ſcratching or cutting. (A bird's claw, or a ſickle.)	مِنْبَر	Inſtrument of elevation. (A pulpit.)
مِقْوَد	Inſtrument of pulling, or leading. (A halter or a drag rope.)	مِيسَم	Inſtrument of marking. (A marking iron.)
مِسَنّ	Inſtrument of ſharpening. (A whetſtone.)	مِحَكّ	Inſtrument of rubbing. (A touchſtone.)

Measure مِفْعَلَه.

مِشْرَبَه	Inſtrument of drinking water. (A cup.)	مِطْرَقَه	Inſtrument of beating. (A hammer.)
مِنْطَقَه	Inſtrument of tying round the waiſt. (A girdle.)	مِصْقَلَه	Inſtrument of poliſhing.
مِطْهَرَه	Inſtrument of purification. (A ewer.)	مِرْوَحَه بادزن	Inſtrument of fanning. (A fan.)
مِصْفَاة	Inſtrument of purifying. (A ſtrainer.)	مِرْسَاة	Inſtrument of anchorage. (A ſhip's anchor.)
مِدَقَّه	Inſtrument of beating. (A mallet.)	مِسَرَّه	Inſtrument of ſecrecy. (A whiſpering trumpet.)

Measure مِفْعَال.

مِفْتَاح	Inſtrument of opening. (A key.)	مِصْبَاح	Inſtrument of light. (A torch.)
مِقْرَاض	Inſtrument of cutting. (A pair of ſciſſars.)	مِضْرَاب	Iuſtrument of beating. (A muſical plectrum.)
مِنْقَار	Inſtrument of picking up ſeeds. (A bird's bill.)	مِزْمَار	Inſtrument of playing. (A kind of flute.)
مِعْرَاج	Inſtrument of aſcenſion. (A ladder.) عروج بالکانه	مِهْمَاز مهميز	Inſtrument of ſtriking. (A ſpur.)
مِرْآت	Inſtrument of ſeeing. (A mirror.)	مِيزَان	Inſtrument of weighing. (A balance.)
مِسْوَاک	Inſtrument of rubbing. (A tooth bruſh.)	مِكْيَال	Imſtrument of meaſurement. (A meaſure.)

Measures فِعال and فَعال.

رِكاب	Inſtrument of riding. (A ſtirrup.)	نِظام	Inſtrument of adorning. (An ornament, or ſtring of pearls.)
ضِرام	Inſtrument of burning. (Chips, or Fuel.)	خِضاب	Inſtrument of coloring the hair. (Tincture.)
سِواك	Inſtrument of rubbing. (A tooth bruſh.)	قِوام	Inſtrument of ſtanding.) The texture of any thing.)
رِواق	Inſtrument of cleanſing. (A ſkimmer, &c.)	خِياط	Inſtrument of ſewing. (A needle.)
غِطاء	Inſtrument of covering. (Dreſs.)	زِمام	Inſtrument of raiſing a camel's head. (A rein.)
عِنان	Inſtrument of outſtripping another in ſpeed. (A bridle.)	خِتام	Inſtrument of ſealing. (A ſeal ring.)

مَصادِرِ ثُلاثیِ مَزِید

OR

INCREASED INFINITIVES OF THE TRILITERAL CLASS.

Infinitives of this claſs are divided into *twelve conjugations*; of which *eight only* are of common occurrence in the Perſian language. In each of theſe conjugations, the infinitive is commonly reſtricted in its form to one regular meaſure; as تَفْعِيل , اِفْعال , اِفْتِعال , &c; but ſome infinitives of the *ſecond, third,* and *fifth conjugations*, are irregularly formed on various meaſures, as we ſhall ſee in the ſequel.

The active and passive participles derived from infinitives of this claſs, are alſo of common occurrence in the Perſian language; but as the paſſive participle, like the paſſive voice, cannot be

be accurately derived from any other than a transitive verb, so it is entirely unknown to the *eighth*, *ninth*, *tenth*, *eleventh* and *twelfth conjugations*, on which no active verb can ever occur.

All passive participles in the Arabic language, (those of the ثلاثي مجرد alone excepted,) have the triple power of INFINITIVES PARTICIPLES, and NOUNS OF TIME AND PLACE; as in the word مخرج *Expelled*, which may also signify *Expulsion*, as an *infinitive*; or *The time* and *place of expulsion*, as an *Isme Zurf*. In the Persian language, passive participles are, however, seldom used as *infinitives*, or as *nouns of time and place*; though some examples of that kind are not wanting, as we shall see in the sequel.

Infinitives of the ثلاثي مزيد are commonly derived from other infinitives of the class termed ثلاثي مجرد; but sometimes they are found to spring from *Jaumids*; and occasionally it is difficult to determine their origin; either, because they may be accurately referred to various roots; or because the root, from which they appear to spring, is entirely obsolete in the Arabic language, or because it is used in a sense wholly different from that of the derivative which is formed from it.

The distinction, formerly explained, between RADICAL and SERVILE LETTERS, will easily enable the reader to perceive that any root might be carried, like the word فعل, through every conjugation of the ثلاثي مزيد; or indeed through every existing inflexion, in the Arabic language, whether of a noun or of a verb. It does not, however, by any means follow, that every root can be accurately used in every inflexion: for on the contrary, there are many roots from which no derivative has ever been formed; and not one that can be accurately used in all those derivative forms, of which, by the rules of analogy, it might be thought susceptible. Those derivatives, which have already an established existence in the Arabic language, are therefore alone to be considered,

dered as significant words; and though a multitude of other derivatives may be formed at the pleasure of every student, they are of no practical use whatever; except as measures, to shew the formation of other words. Thus the word اِنْفِعَال, for example, *is truly* an infinitive of the eighth conjugation; because it has already an established existence in the Arabic language; being commonly used to signify *Shame*, or literally, *Receiving an impression*; but the words اِفْعَال, تَفْعِيل, اِفْتِعَال, and many others, have no sense whatever; being used merely as measures, to shew the formation of other words; such as اِسْتِخْرَاج, تَدْرِيج, اِخْرَاج &c.

I SHALL now proceed to detail the measures of the INFINITIVE, and PARTICIPLES, in each of the twelve conjugations of encreased triliteral verbs; furnishing such examples, as may be necessary to illustrate the original form of every infinitive, and every participle; and to mark those deviations from that form, which result from the operation of the rules of coalescence permutation and rejection.

FIRST CONJUGATION.

THE infinitive, in this conjugation, is invariably formed on the measure اِفْعَال; and the participles active and passive on the measures مُفْعِل, and مُفْعَل, as in the following examples.

INFINITIVES.

MEASURE اِفْعَال.

اِنْعَام	Bestowing.	اِمْكَان	Being possible.	اِسْرَاف	Expending too much.
اِمْعَان	Advancing far.	اِكْرَاه	Employing a person against his will.	اِغْمَاض	Winking at any thing.

اِخْرَاج	Expulsion.	اِحْسَان	Doing good.	اِخْلَاص	Purifying.
اِنْصَاف	Doing justice.	اِفْضَال	Doing good.	اِجْمَال	Comprising the substance of any thing.
اِبْدَاع	Producing something new.	اِطْلَاق	Setting at liberty.	اِيمَان	Believing.
اِيْلَام	Giving pain.	اِخْطَار	Erring.	اِمْلَار	Filling.
اِيْصَال	Causing to meet.	اِيْهَام	Puzzling.	اِطَاعَت	Obeying.
اِعَانَت	Assisting.	اِغَاثَت	Succouring.	اِقَامَت	Standing, or Setting up.
اِفَاضَه	Filling a vessel.	اِحَاطَه	Comprehending, or Surrounding.	اِصْغَار	Hearing.
اِرْخَار	Relaxing.	اِخْفَار	Concealing.	اِعْطَار	Bestowing.
اِغْوَار	Leading astray.	اِيْفَار	Fulfilling.	اِيْذَار	Vexing.
اِقْرَار	Confirming.	اِمْدَاد	Assisting.	اِخْلَال	Doing an injury.

ACTIVE PARTICIPLES.

MEASURE مُفْعِل.

مُجْرِم	A criminal.	مُطْرِب	A gladener, (A musician.)	مُشْعِر	Indicating.

مُسْرِف	Prodigal.	مُشْرِك	Believing in more Gods than one.	مُظْهِر	Manifesting.
مُفْلِس	Poor.	مُنْصِف	A doer of justice.	مُرْشِد	A guide to the right way.
مُحْسِن	Doing good.	مُلْحِد	A Heretic, or Unbeliever.	مُخْبِر	Giving intelligence.
مُنْكِر	Denying.	مُمْسِك	Retaining any thing.	مُدْرِك	Comprehending.
مُؤْمِن	Believing.	مُؤْلِم	Giving pain.	مُخْطِي	Erring.
مُوجِد	Bringing into existence.	مُوحِش	Rendering wild.	مُطِيع	Obedient.
مُعِين	Assisting.	مُقِيم	Residing.	مُفِيض	Diffusing favors.
مُرْخِي	Relaxing.	مُعْطِي	Bestowing.	مُغْوِي	Leading astray.
مُؤْذِي	Noxious.	مُؤَيِّد	Assisting.	مُحِبّ	Befriending.

PASSIVE PARTICIPLES.

MEASURE مُفْعَل.

مُحْكَم	Strong.	مُنْكَر	Disapproved, or Denied.	مُدْرَك	Comprehended.
مُجْمَل	Summed up.	مُبْصَر	Seen.	مُعْرَب	Marked with vowel points.

مفاو

مُفَاد	Gained.	مُضَاف	Connected.	مُشَار	Pointed out.
مُحَال	Impossible.	مُبَاح	Permitted.	مُجَاز	Permitted.
مُحَاط	Comprehended.	مُطَاع	Obeyed.	مُذَاب	Melted.
مُغَاث	Succoured	مُلْقَى	Thrown.	مُومَى	Pointed out.

SECOND CONJUGATION.

THE INFINITIVE, in the second conjugation, is regularly formed on the measure تَفْعِيل; unless the final radical be واو or يا; in which case, it is regularly formed on the measure تَفْعِلَه. The ACTIVE and PASSIVE PARTICIPLES are invariably formed on the measures مُفَعِّل and مُفَعَّل.

EXAMPLES.

MEASURE تَفْعِيل.

تَرْتِيب	Arranging.	تَخْرِيب	Devastation.	تَثْرِيب	Reproaching.
تَرْغِيب	Inciting.	تَرْطِيب	Moistening.	تَقْرِيب	Approximating.
تَكْذِيب	Calling one a liar.	تَهْذِيب	Forming (the morals.)	تَفْسِير	Explaining any passage in an author.
تَفْرِيح	Gladening.	تَحْمِيد	Praising excessively.	تَخْلِيد	Making perpetual.

تثليث	Dividing into three parts, &c.	تأديب	Correcting.	تأثيم	Accusing one of sin.
تأويل	Explaining.	توقيت	Appointing a time for any thing.	توريث	Appointing an heir.
توفير	Causing to abound.	تيسير	Becoming easy.	تلويث	Staining.
تزويج	Giving in marriage.	ترويح	Giving ease.	تلويح	Pointing out, Making tawny, &c.
تجويف	Scooping out.	تعويق	Suspending.	تلوين	Coloring.
تعيين	Appointing.	تليين	Softening.	تمييز	Discriminating.
تغيير	Altering.	تأييد	Strengthening.	تكرير	Repeating.
تقرير	Establishing.	تنصيص	Rendering clear.	تقليل	Lessening.

SECOND CLASS.

Measure تفعلة

تقوية	Strengthening.	تعمية	Hiding.	تصفية	Purifying.
تخلية	Vacating.	تغذية	Feeding.	تنقية	Purifying.
تمشية	Setting in motion.	توصية	Admonishing.	تولية	Appointing an attorney or superintendent.

تَتْمِيت	Encreasing a fire &c.	تَسْوِيت	Rendering even.	تَعْزِيت	Consoling.
تَعْدِيه	Passing over.	تَثْنِيه	Doubling.	تَرْبِيت	Cherishing.
تَزْكِيه	Cutting the throat, or Purifying.	تَخْطِيه	Accusing any one of error.	تَهْنِيت	Congratulating.

ACTIVE PARTICIPLES.

MEASURE مُفَعِّل.

مُهَذِّب	Forming the manners, &c.	مُقَلِّد	Imitating.	مُبَرِّد	Cooling.
مُمَهِّد	Adjusting, Spreading out, &c.	مُذَكِّر	Reminding, Commemorating, &c.	مُدَبِّر	One who examines things to the bottom.
مُفَسِّر	A commentator.	مُعَلِّم	An instructor.	مُعَبِّر	An interpreter of dreams.
مُصَدِّع	Giving the headach.	مُؤَدِّب	A teacher of morals.	مُؤَلِّف	Making two things match.
مُؤَوِّل	Explaining.	مُوَكِّل	Appointing a substitute.	مُوَجِّه	Accounting for any thing. (Explaining.)
مُرَوِّح	Giving rest.	مُرَوِّج	Giving currency.	مُصَوِّر	A painter.
مُلَيِّن	Softening.	مُمَيِّز	Discriminating.	مُغَيِّر	Altering.
مُقَوِّي	Strengthening.	مُرَبِّي	A cherisher.	مُتَمِّم	A finisher.

PASSIVE PARTICIPLES.

MEASURE مُفَعَّل.

مقدم	Antecedent.	مسخر	Subdued.	مجرد	Stript naked.
مخمر	Fermented.	مصغر	Diminished.	مرخص	Permitted.
مكلف	Made responsible.	محصل	Collected.	مفصل	Separated.
مسلم	Admitted, Granted, &c.	مؤدب	Taught.	مؤجل	Delayed.
موقر	Dignified.	موقت	Timed.	مروج	Made current.
مجوف	Made hollow.	معين	Appointed.	مبين	Made apparent.
مصفا	Rendered clear, or pure.	مسمى	Named.	مطلا	Gilded.
منقى	Purified.	معما	Hidden.	مثنى	Doubled.
معلى	Exalted.	محلى	Ornamented.	مشدد	Strengthened.
مقرر	Established.	مكرر	Repeated.	مصحح	Corrected.

OF this conjugation, there are many infinitives, irregularly formed on the measure تَفْعِلَه; the final radical being neither واو nor يا; and some few, irregularly formed on various other measures; such as تِفْعَال , فِعَّال , فَعَال , تَفْعَال, &c.

EXAMPLES.

EXAMPLES.

تقدمه تقدیم	Giving precedence.	تفرقه تفریق	Separation.
تکرمه تکریم	Doing honor.	تمثال تمثیل	Exemplifying.
تکرار تکریر	Repeating.	کذّاب تکذیب	Calling one a liar.
سلام تسلیم	Submiſſion.	تبیان تبیین	Explaining.

THIRD CONJUGATION.

The infinitive, in this conjugation, is almoſt invariably formed on the meaſure تفعّل; and the participles active and passive, on the meaſures متفعِّل, and متفعَّل; as in the following examples.

INFINITIVES.

Measure تفعّل.

ترصّد	Expectation.	تعرّض	Hindering.	تلفّظ	Utterance.
تعنّت	Looking for faults in another.	تلقّب	Obtaining a title of honor.	تشبّث	Fixing the nails in any thing. (Clinging.)
تفرّج	Being opened. (Recreation.)	تجنّب	Taking one ſide. (Declining.)	تصفّح	Examining minutely.
تغلّب	Being prevalent, or predominant.	تفضّل	Doing good.	تقدّم	Precedence.

تَرَحُّم	Taking pity.	تَأَهُّل	Taking a wife.	تَأَخُّر	Remaining behind.
تَوَحُّد	Being fingle.	تَوَسُّل	Seeking proximity.	تَوَلُّد	Generation.
تَيَسُّر	Being eafy.	تَيَقُّن	Being certain.	تَفَوُّق	Superiority.
تَنَوُّع	Being of various kinds.	تَجَوُّز	Paffing over.	تَقَيُّد	Diligence.
تَعَيُّن	Being felected.	تَجَلِّي	Being apparent.	تَسَلِّي	Being confoled.
تَعَدِّي	Paffing bounds.	تَحَلِّي	Being ornamented.	تَشَفِّي	Seeking reft, or health, &c.
تَرَقِّي	Being promoted.	تَلَذُّذ	Finding a thing tafte pleafantly.	تَمَدُّد	Being extended.
تَرَدُّد	Coming and Going. (Hefitation)	تَحَقُّق	Being proved, or true.	تَشَدُّد	Being difficult.

متردد

ACTIVE PARTICIPLES.

MEASURE مُتَفَعِّل.

مُتَرَصِّد	Expecting.	مُتَعَرِّض	Oppofing, Hindering.	مُتَعَلِّم	A learner.
مُتَحَرِّك	Moving.	مُتَفَرِّد	Single.	مُتَعَجِّب	Wondering.
مُتَفَرِّق	Scattered.	مُتَعَبِّد	Devoting ones felf to religious worfhip.	مُتَفَحِّص	Searching.

متسلط

مُتَسَلِّط	Obtaining power over another.	مُتَنَفِّر	Fleeing. (Diſliking.)	مُتَعَنِّت	A ſeeker of faults.
مُتَأَلِّم	Suffering pain.	مُتَأَسِّف	Grieving.	مُتَوَلِّد	Born.
مُتَوَقِّع	Hoping.	مُتَوَقِّف	Delaying. (Slow.)	مُتَنَوِّع	Of different kinds.
مُتَلَوِّن	Of different colors.	مُتَدَيِّن	Religious. (Honeſt.)	مُتَعَدِّی	Paſſing bounds.
مُتَجَلِّی	Appearing with ſplendor.	مُتَوَلِّی	Superintending any affair.	مُتَحَلِّی	Wearing ornaments.
مُتَرَقِّی	Advancing in rank.	مُتَلَذِّذ	Finding pleaſure.	مُتَرَدِّد	Coming and Going. (Heſitating.)

PASSIVE PARTICIPLES.

MEASURE مُتَفَعَّل.

مُتَبَدَّل	Exchanged.	مُتَصَرَّف	Brought into uſe.	مُتَعَقَّل	Underſtood.
مُتَوَهَّم	Suppoſed.	مُتَصَوَّر	Imagined.	مُتَمَيَّز	Separated.
مُتَمَنّٰی	Wiſhed.	مُتَبَنّٰی	An adopted ſon.	مُتَقَرَّر	Eſtabliſhed.

Of this conjugation the infinitive is ſometimes, but very rarely, formed irregularly on the meaſure تِفِعّال; as تِمِلّاق or تَمَلُّق Flattery; تِحِمّال or تَحَمُّل Patience, &c.

FOURTH CONJUGATION.

THE INFINITIVE, in this conjugation, is invariably formed on the meaſure تَفَاعُل; and the PARTICIPLES ACTIVE and PASSIVE, on the meaſures مُتَفَاعِل and مُتَفَاعَل; as in the following examples.

INFINITIVES.

MEASURE تَفَاعُل.

تَعَاقُب	Following one after another. (Purſuing.)	تَقَارُب	Mutual proximity.	تَبَاعُد	Mutual diſtance.
تَقَاعُد	Deſiſting from any thing.	تَجَاسُر	Undertaking boldly.	تَفَاخُر	Mutual boaſting.
تَقَاطُر	Falling by drops.	تَمَارُض	Pretending ſickneſs.	تَتَابُع	Following one after another. (Imitating.)
تَدَافُع	Mutual repulſion.	تَخَالُف	Mutual oppoſition.	تَنَازُع	Mutual enmity.
تَعَارُف	Knowing each other.	تَوَارُث	Dividing an Inheritance.	تَوَافُق	Mutual concord.
تَيَامُن	Inclining to the right hand ſide.	تَجَاوُز	Paſſing by, or Over-looking a fault.	تَقَاوُل	Converſation.
تَهَاوُن	Thinking humbly of one's ſelf.	تَبَايُن	Separation.	تَرَاضِي	Mutual acquieſcence.
تَرَاخِي	Protracting.	تَعَالِي	Being exalted.	تَكَافِي	Being on an equality together.
تَلَاقِي	Meeting each other.	تَسَاوِي	Being mutually equal.	تَوَازِي	Being parallel to each other.
تَوَانِي	Lazineſs.	تَوَالِي	Continuation. Succeſſion.	تَضَادّ	Being of oppoſite kinds.

ACTIVE PARTICIPLES.

Measure مُتَفَاعِل.

مُتَجَاذِب	Pulling each o-ther.	مُتَبَاعِد	Diſtant from each other.	مُتَحَاسِد	Envying each other.
مُتَقَارِب	Near each other.	مُتَقَاطِر	Diſtilling by drops.	مُتَرَاجِع	Return-ing.
مُتَنَازِع	Contend-ing to-gether.	مُتَخَالِف	Oppoſing each o-ther.	مُتَكَاثِف	Thick, Groſs, or Denſe.
مُتَدَاخِل	Entering together.	مُتَخَاصِم	Fighting, or Liti-gating together.	مُتَوَافِق	Agreeing together.
مُتَوَاضِع	Humbling one's ſelf.	مُتَجَاوِز	Paſſing over.	مُتَهَاوِن	Thinking humbly of one's ſelf.
مُتَبَايِن	Separating one's ſelf from a-nother.	مُتَرَاضِي	Pleaſing each other.	مُتَرَاخِي	Procraſti-nating.
مُتَعَالِي	Exalted.	مُتَكَافِي	Mutually equal.	مُتَلَاقِي	Meeting each other.
مُتَسَاوِي	Mutually equal.	مُتَوَالِي	Following in ſucceſ-ſion.	مُتَضَادّ	Oppoſed to each other.

PASSIVE PARTICIPLES.

Measure مُتَفَاعَل.

مُتَعَارَف	Known.	مُتَبَادَل	Exchang-ed, (one thing for another.)	مُتَدَاوَل	Paſſed from hand to hand.
مُتَنَاوَل	Devoured.	مُتَجَاذَب	Pulled by each other.	مُتَنَازَع	Diſputed for.

FIFTH

FIFTH CONJUGATION.

THE INFINITIVE, in this conjugation, is regularly formed on the meaſure مُفَاعَلَه ; but there are a good many infinitives, formed irregularly on the meaſure فِعَال; and ſome few, on the meaſure فِيعَال. The ACTIVE and PASSIVE PARTICIPLES are invariably formed on the meaſures مُفَاعِل and مُفَاعَل.

INFINITIVES. FIRST CLASS.

MEASURE مُفَاعَلَه.

مُخَاطَبَت	Addreſſing one's ſelf to another perſon.	مُرَاقَبَت	Watching, or Guarding each other.	مُسَامَحَت	Treating a perſon liberally or favorably.
مُجَانَبَت	Declining any affair.	مُحَارَبَت	Fighting with any perſon.	مُحَاسَبَه	Reckoning with any perſon.
مُكَاتَبَت	Mutually correſponding by letter.	مُنَاسَبَت	Correſponding, or Being ſuitable to each other.	مُعَالَجَه	Applying a remedy.
مُمَانَعَت	Reſtraining each other.	مُبَالَغَه	Exaggeration.. Hyperbole.	مُخَالَفَت	Oppoſing any perſon.
مُطَابَقَت	Making two things conform, or match together.	مُفَارَقَت	Mutual ſeparation.	مُجَادَلَه	Fighting with any perſon.
مُقَاتَلَه	Mutual ſlaughter	مُشَارَكَت	Forming a partnerſhip with another.	مُضَاعَفَه	Doubling any thing.
مُرَاسَلَات	Correſponding with another by letter, or meſſage.	مُلَازَمَت	Conſtant perſonal attendance on another.	مُدَاوَمَت	Aſſociating together.
مُشَافَهَه	Converſing face to face.	مُشَابَهَت	Mutual reſemblance.	مُقَارَنَت	Mutual proximity.
مُوَاظَبَت	Doing any thing conſtantly.	مُوَاعَدَت	Promiſing mutually.	مُوَاضَعَه	Making a mutual engagement.

مُوَافَقَت	Concordance, Correspondence, &c.	مُوَاصَلَت	Conjunction.	مُيَاسَرَت	Turning to the left, &c.
مُعَاوَدَت	Returning.	مُجَاوَرَت	Coming into the neighbourhood of another.	مُشَاوَرَت	Consulting another person.
مُجَاوَزَت	Passing bounds.	مُطَاوَعَت	Obedience.	مُبَايَعَت	Mutual traffic.
مُبَايَنَت	Mutual separation.	مُوَاخَات	Forming a brotherly union with another.	مُحَاذَات	Being opposite to something else.
مُهَاجَات	Reviling, or Saterizing each other.	مُحَاكَات	Relating.	مُبَالَات	Fearing, or Reflecting deeply on any thing.
مُكَافَات	Retribution.	مُسَاوَات	Being equal.	مُوَاسَات	Befriending.
مُوَافَات	Acting faithfully.	مُوَالَات	Being on terms of mutual friendship.	مُوَارَات	Concealing, or Hiding any thing.*

INFINITIVES. SECOND CLASS.

MEASURES فِعَال AND فِيعَال.

لِعَان	Cursing each other.	قِتَال	Mutual slaughter.	خِلَاف	Mutual opposition.
جِهَاد	Fighting against infidels.	دِفَاع	Repelling another, or Postponing to comply with a just demand.	عِنَاد	Contention.
مِزَاح	Mutual jesting, or Hilarity.	وِفَاق	Concord.	وِقَاع	Fighting.

* The letter ت, following الف, in the infinitives of this conjugation, is often omitted by the Persians. Examples: مُحَاكَا for مُحَاكَات *Relation*, مدارا for مدارات *Civility*, &c.

وِصَال	Meeting another.	قِتَال	Mutual ſlaughter.	ضِرَاب	Beating each other.

ACTIVE PARTICIPLES.

Measure مُفَاعِل.

مُصَاحِب	A companion.	مُعَاهِد	A confederate.	مُبَارِز	A warrior.
مُحَارِب	A warrior.	مُحَاسِب	An accountant.	مُعَاتِب	Reprehending.
مُنَاسِب	Reſembling, or Correſponding with each other.	مُبَاحِث	A diſputant; (literally, A digger.)	مُصَالِح	Seeking frindſhip.
مُنَاكِح	Intermarrying.	مُعَانِد	Contending with another.	مُبَاشِر	Voluntarily engaging in any affair.
مُعَاشِر	Living with another.	مُلَابِس	Mutually reſembling.	مُعَارِض	Oppoſing another perſon.
مُخَالِف	Oppoſing each other.	مُوَافِق	Conforming, or Concurring (one perſon or thing with another.)	مُوَاصِل	Conſtantly occupied in any affair.
مُجَاوِر	A neighbour.	مُشَاوِر	A counſellor.	مُطَاوِع	Obeying.
مُجَاوِز	Paſſing bounds.	مُبَايِع	Trafficking with another perſon.	مُبَايِن	Separating mutually.
مُحَاذِي	Oppoſite to each other.	مُبَالِي	Cautious; (Reflecting.)	مُكَافِي	Taking retribution.
مُسَاوِي	Equal.	مُوَارِي	Concealing any thing.	مُوَازِي	Parallel.

PASSIVE PARTICIPLES.

Measure مُفَاعَل.

مُشَاهَد	Seen.	مُخَاطَب	Addressed.	مُضَاعَف	Doubled.
مُلَاحَظ	Glanced at with the corner of the eye.	مُعَاتَب	Reprehended.	مُبَارَک	Reverenced.
مُطَابَق	Reckoned conformable.	مُعَايَن	Seen with the eyes.	مُنَادَی	Called.

SIXTH CONJUGATION.

The infinitive, in this conjugation, is invariably formed on the measure اِفْتِعَال; and the active and passive participles, on the measures مُفْتَعِل, and مُفْتَعَل.

INFINITIVES.

Measure اِفْتِعَال.

اِرْتِکَاب	Beginning an affair, or Committing a fault.	اِضْطِرَاب	Perturbation.	اِنْتِخَاب	Selecting.
اِبْتِهَاج	Being pleased.	اِمْتِزَاج	Being mixed, (one thing with another.)	اِصْطِلَاح	Mutually agreeing on any thing. (A technical term, &c.)
اِفْتِتَاح	Opening, or Beginning.	اِنْتِفَاع	Profit, or Gain.	اِعْتِمَاد	Reclining on any thing. Confiding.
اِعْتِقَاد	Confiding.	اِحْتِقَار	Being despicable, or Accounting another person so.	اِخْتِصَار	Abridging.

اختبار

اِخْتِبار	Trying. (Examining.)	اِسْتِتار	Being concealed.	اِشْتِهار	Giving, or Obtaining publicity.
اِعْتِبار	Reaping improvement. (Taking example.)	اِعْتِذار	Apologiſing.	اِنْتِشار	Being ſcattered.
اِتِّباع	Following. (Obeying.)	اِتِّخاذ	Taking, or Acquiring any thing.	اِيتِلاف	Being accuſtomed.
اِيتِمان	Appointing an arbitrator.	اِتِّحاد	Unanimity. (Concord.)	اِتِّضاح	Being clear and obvious.
اِتِّسام	Being impreſſed.	اِزْدِواج	Being paired together.	اِعْتِياض	Taking in exchange.
اِعْتِياد	Becoming accuſtomed to any thing.	اِغْتِياب	Speaking ill of a man in his abſence.	اِزْدِياد	Encreaſe.
اِخْتِيار	Chuſing any thing voluntarily.	اِرْتِياح	Being joyful.	اِمْتِياز	Being ſeparated, or diſtinguiſhed.
اِرْتِياب	*Being in doubt.*	اِبْتِلاء	Trial, or *Calamity.* (Afflicting.)	اِجْتِراء	Boldneſs. (Intrepidity.)
اِرْتِضاء	Acquieſcence.	اِشْتِهاء	Deſiring. (Hunger.)	اِقْتِداء	Imitating.
اِدِّعاء	Claiming.	اِبْتِناء	Building.	اِعْتِناء	Taking pains.
اِفْتِراء	Telling a lie of ſomebody elſe.	اِكْتِفاء	Sufficiency.	اِتِّقاء	Abſtaining from ſin.
اِشْتِداد	Being ſtrong or firm.	اِمْتِداد	Being extended.	اِضْطِرار	Being helpleſs, or miſerable.

ACTIVE PARTICIPLES.

MEASURE مُفْتَعِل.

مُحْتَسِب	A cenfor.	مُجْتَنِب	Refraining from, or Declining any thing.	مُرْتَكِب	Committing a fault, &c.
مُضْطَرِب	Unquiet. (Difturbed.)	مُنْتَسِب	Related to fomething elfe.	مُبْتَهِج	Joyful.
مُنْتَفِخ	Swelled.	مُعْتَقِد	Believing, Confiding.	مُسْتَتِر	Concealed.
مُعْتَذِر	Afking pardon.	مُفْتَخِر	Boafting.	مُنْتَشِر	Scattered.
مُحْتَرِز	Abftaining. (Declining.)	مُحْتَبِس	Imprifoned.	مُقْتَبِس	Receiving light. (Deriving advantage.)
مُنْتَقِش	Printed, Emboffed, &c.	مُعْتَرِض	Criticifing, Finding fault, &c.	مُرْتَبِط	Connected.
مُنْتَفِع	Receiving profit.	مُرْتَسِم	Impreffed.	مُعْتَكِف	Sitting in a mofque, for the purpofe of Divine Worfhip.
مُفْتَرِق	Separated from each other.	مُشْتَعِل	Inflamed.	مُشْتَغِل	Employed.
مُحْتَشِم	Pompous, Having a numerous retinue, &c.	مُتَّخِذ	Taking, or Acquiring any thing.	مُتَّضِح	Manifeft.
مُتَّحِد	United.	مُعْتَاد	Accuftomed.	مُحْتَاج	Neceffitous.
مُخْتَار	Chufing.	مُغْتَاب	Slandering.	مُرْتَاض	Laborious, or Broke in.
مُشْتَدّ	Strong, Strengthening, &c.	مُضْطَر	Perturbed.	مُمْتَدّ	Prolonged.

PASSIVE PARTICIPLES.

Measure مُفتَعَل.

مُنتَظَم	Adorned. (Regulated.)	مُختَصَر	Abridged.	مُعتَمَد	Confided in. (Reclined on.)
مُعتَبَر	A person from whom example is taken. (Revered, Honored, &c.)	مُعتَقَد	Confided in.	مُنتَخَب	Selected, or Chosen.
مُؤتَمَن	Trusted. (An arbitrator.)	مُختار	Chosen.	مُغتاب	Slandered.
مُمتاز	Separated. (Distinguished.)	مُقتَدیٰ	Imitated.	مُدَّعا	Claimed.
مُصطَفیٰ	Chosen.	مُرتَضیٰ	Approved.	مُبتَلا	Tried, (Afflicted.)
مُقتَضیٰ	Required.	مُبتَنیٰ	Built.	مُشتَقّ	Derived.

SEVENTH CONJUGATION.

The infinitive, in this conjugation, is invariably formed on the measure اِستِفعال; and the active and passive participles, on the measures مُستَفعِل, and مُستَفعَل.

INFINITIVES.

Measure اِستِفعال.

اِستِکتاب	Desiring to write.	اِستِحداث	Producing something new.	اِستِخراج	Extracting, or Desiring to extract.

استعلاج

استعلاج	Demanding a remedy.	استفتاح	Deſiring to open. (Demanding aſſiſtance.)	استسعاد	Seeeking proſperity. Accounting fortunate.
استفسار	Demanding explanation.	استظهار	Supporting. (Demanding ſupport.)	استغفار	Demanding forgiveneſs.
استبشار	Being joyful.	استنباط	Extracting.	استحفاظ	Getting by heart. (Protecting, &c.)
استتباع	Following.	استطلاع	Deſiring information.	استمتاع	Reaping the fruits of any thing.
استمساک	Clinging to, or Retaining any thing.	استهلاک	Annihilating.	استیناس	Becoming accuſtomed to any thing.
استیصال	Digging up by the roots.	استیذان	Deſiring permiſſion.	استهزاء	Ridiculing.
استمراء	Being eaſily digeſtible.	استبراء	Seeking purity.	استیقاد	Kindling a fire.
استیحاش	Diſliking. (Fleeing.)	استیقاظ	Being awake.	استصواب	Accounting virtuous.
استقامت	Being erect.	استعانت	Demanding aſſiſtance.	استغاثه	Demanding ſuccour.
استشاره	Demanding advice.	استخاره	Deſiring that which is good.	استفاضه	Being known, or public, (as news, &c.)
استمالت	Gaining the favour of any one.	استرضاء	Demanding approbation.	استدعاء	Petitioning. (Deſiring.)
استنجاء	Wiping off impurities. (Deſiring to eſcape.)	استحیاء	Deſiring to live. (Being aſhamed.)	استسقاء	Calling for water.

استغناء

اِسْتِغْنَاء	Being independant of something else.	اِسْتِمْدَاد	Demanding assistance.	اِسْتِحْبَاب	Contracting friendship.
اِسْتِعْدَاد	Being prepared to undertake any affair.	اِسْتِرْدَاد	Demanding restitution.	اِسْتِحْقَاق	Meriting.

ACTIVE PARTICIPLES.

MEASURE مُسْتَفْعِل.

مُسْتَحْدِث	An inventor of something new.	مُسْتَعْلِج	Seeking a remedy.	مُسْتَخْرِج	An extracter.
مُسْتَفْتِح	An opener.	مُسْتَسْعِد	A seeker of good fortune.	مُسْتَبْصِر	Penetrating.
مُسْتَخْبِر	An enquirer.	مُسْتَغْفِر	Asking pardon.	مُسْتَرْجِع	Desiring to return. (Taking back something formerly given.)
مُسْتَغْرِق	Plunging in water. (Comprehending the whole.)	مُسْتَدْرِک	Desiring to comprehend.	مُسْتَهْلِک	Annihilating.
مُسْتَمْسِک	Clinging to any thing.	مُسْتَعْجِل	Hastening. (Requiring haste.)	مُسْتَعْمِل	Desiring an action. (Bringing into use. &c.)
مُسْتَفْهِم	Desiring an explanation.	مُسْتَحْسِن	Accounting another person virtuous.	مُسْتَانِس	Accustomed.
مُسْتَهْزِی	Ridiculing.	مُسْتَوْجِب	Deserving. Worthy of.	مُسْتَوْحِش	Fearful.
مُسْتَیْقِظ	Wakeful.	مُسْتَعِیذ	Seeking protection.	مُسْتَجِیب	Accepting.
مُسْتَعِین	Seeking assistance.	مُسْتَحِیل	Accounting a thing impossible.	مُسْتَفِیض	Divulged, Public, &c.

مُسْتَوْلی	Prevailing.	مُسْتَغْنی	Independent of ſomething elſe.	مُسْتَحِقّ	Deſerving; Worthy of.
مُسْتَدِلّ	Requiriug or Bringing, proof.	مُسْتَظِلّ	Taking refuge in the ſhade.	مُسْتَعِدّ	Prepared.

PASSIVE PARTICIPLES.

MEASURE مُسْتَفْعَل.

مُسْتَحْدَث	Newly invented.	مُسْتَخْرَج	Extracted.	مُسْتَبْعَد	Accounted diſtant.
مُسْتَنْبَط	Extracted.	مُسْتَغْرَق	Immerſed in water.	مُسْتَدْرَک	Comprehended.
مُسْتَعْمَل	Brought into uſe.	مُسْتَفْهَم	Enquired into.	مُسْتَحْسَن	Accounted virtuous.
مُسْتَحْکَم	Accounted ſtrong.	مُسْتَاصَل	Eradicated.	مُسْتَحْصَل	Completely acquired.
مُسْتَثْنی	Excepted.	مُسْتَجَاب	Accepted.	مُسْتَعَان	Solicited for aid.
مُسْتَغَاث	Complained to.	مُسْتَشَار	Conſulted.	مُسْتَعَار	Demanded in loan.
مُسْتَمَال	The perſon whoſe favor is gained.	مُسْتَدَلّ	The thing of which proof is brought.	مُسْتَرَدّ	The thing demanded back.

EIGHTH CONJUGATION.

THE INFINITIVE, in this conjugation, is invariably formed on the meaſure اِنْفِعَال; and the ACTIVE PARTICIPLE, on the meaſure مُنفَعِل. Verb of this, and of the following conjugations of the triliteral claſs, being invariably NEUTER, never poſſeſs the paſſive participle.

INFINITIVES.

Measure انفعال.

انقلاب	Being changed.	انجذاب	Being pulled.	انکسار	Being broken.
انحداب	Being bent in the back.	اندراس	Being old, or extinct.	انشراح	Being open, or joyful.
اندفاع	Being repelled.	انکشاف	Being opened.	انفصال	Being ſeparated.
انفعال	Receiving an impreſſion.	انصرام	Being finiſhed.	انهدام	Being deſolate.
انقسام	Being divided.	انطباع	Being impreſſed. (One thing on another.)	انجلاء	Being wiped off, (as grief, &c.)
انحناء	Being crooked.	انطواء	Being folded.	انقضاء	Being elapſed, (as time.)
انقیاد	Being obedient.	انسداد	Being faſtened, or ſhut.	انجرار	Being drawn, or pulled.

ACTIVE PARTICIPLES.

Measure منفعل.

منسلخ	Caſting the ſkin; alſo Finiſhed, (as a month.)	منزجر	Refraining.	منغمس	Sinking in water.
منقبض	Shut up. (as a bloſſom.)	مندفع	Repelled.	منقلع	Dug up.
منعطف	Bent.	منسحق	Worn by friction.	منفصل	Separated.

مُنْدَمِل	Healed, (as a wound.)	مُنْفَعِل	Receiving an impreſſion. (Aſhamed.)	مُنْصَرِم	Cut. (Finiſhed.)
مُنْقَاد	Submiſſive.	مُنْحَاز	Separated from one's family, &c.	مُنْطَفِي	Extinct, (as fire.)
مُنْجَلِي	A perſon whoſe ſorrow is wiped off.	مُنْزَوِي	Retiring to a corner. (Solitary.)	مُنْطَوِي	Folded up.
مُنْسَدّ	Shut.	مُنْجَرّ	Pulled, or Drawn.	مُنْحَلّ	Opened.

OF the ninth, tenth, eleventh, and twelfth conjugations, the INFINITIVE and the PARTICIPLES are ſeldom or never uſed in the Perſian language. It will therefore be ſufficient to ſtate the meaſures of the infinitive and the participles, and to furniſh one example of each meaſure; that the reader may be enabled to recogniſe any other examples, that may, by accident, occur to his notice.

IN the NINTH CONJUGATION, the INFINITIVE is formed on the meaſure اِفْعِوَّال; and the ACTIVE PARTICIPLE, on the meaſure مُفْعَوِّل. Example: اِجْلِوَّاز *Travelling expeditiouſly;* مُجْلَوِّز *An expeditious traveller.* In the TENTH CONJUGATION, the meaſure of the INFINITIVE is اِفْعِيعَال, and that of the PARTICIPLE مُفْعَوْعِل. Example: اِخْشِيشَان *Wearing a rough garment,* مُخْشَوْشِن *A perſon wearing a rough garment.* In the ELEVENTH CONJUGATION, the meaſure of the INFINITIVE is اِفْعِلَال, and that of the PARTICIPLE مُفْعَلّ. Example: اِحْمِرَار *Exceſſive redneſs,* مُحْمَرّ *Exceſſively red.* In the TWELFTH CONJUGATION, the INFINITIVE is formed on the meaſure اِفْعِيلَال, and the PARTICIPLE on the meaſure مُفْعَالّ. Example: اِدْهِيمَام *Exceſſive blackneſs,* مُدْهَامّ *Exceſſively black.*

QUADRILITERAL

QUADRILITERAL INFINITIVES, OF THE RADICAL CLASS.

There are only a few infinitives and participles of this claſs, that are of common occurrence in the Perſian language; and of theſe, a majority are of that ſpecies, already deſcribed under the term مُضَاعَف. The infinitive is regularly formed on the meaſure فَعْلَلَة; but many verbs have a ſecond infinitive, or *Iſme muſdur*, formed on the meaſures فِعْلَال, or فَعْلَلَى, &c.; and in caſe the word be مُضَاعَف, on the meaſure فَعْلَال *alſo*. The active and passive participles are formed on the meaſures مُفَعْلِل, and مُفَعْلَل. The ſecond لام, in the meaſure of every quadriliteral noun or verb, is uſed, as formerly ſtated, to repreſent the fourth radical.

INFINITIVES.

Measure فَعْلَلَة.

زَخْرَفَه	Adorning with tinſel ornaments.	تَرْجَمَه	Tranſlating from one language into another.	بَعْثَرَه	Exciting. (Raiſing up.)
دَحْرَجَه و دِحْرَاج	Turning any thing round.	عَرْبَدَه	Being of a litigious diſpoſition.	شَعْبَدَه	Juggling. (Slight of hand.)
زَلْزَلَه زِلْزَال	Cauſing to ſhake.	وَلْوَلَه وِلْوَال	Crying aloud.	لَقْلَقَه	Speaking with agitation.
زَمْزَمَه	Thundering, &c.	طَنْطَنَه	The humming of a bee, &c.	قَهْقَرَى	Walking backwards.

ACTIVE PARTICIPLES.

Measure مُفَعْلِل.

مُتَرْجِم	A tranſlator.	مُبَعْثِر	An exciter.	مُعَرْبِد	Litigious.
مُشَعْبِد	A juggler.	مُهَنْدِس	A geometrician.	مُذَبْذِب	Irreſolute; Fluctuating.

PASSIVE PARTICIPLES.

MEASURE مُفَعْلَل.

مُتَرْجَم	Tranſlated.	مُسَلْسَل	Enchained; Linked.	مُبَرْهَن	Proved.
مُزَخْرَف	Adorned with tinſel.	مُبَعْثَر	Excited.	مُدَحْرَج	Turned round.

INCREASED INFINITIVES OF THE QUADRILITERAL CLASS.

OF this claſs there are three conjugations; in the firſt of which, the INFINITIVE is formed on the meaſure تَفَعْلُل; and the ACTIVE PARTICIPLE on the meaſure مُتَفَعْلِل. Verbs of this claſs, being invariably NEUTER, never poſſeſs the paſſive participle.

INFINITIVES.

MEASURE تَفَعْلُل.

تَدَحْرُج	Revolving.	تَبَخْتُر	Walking gracefully.	تَسَرْبُل	Putting on an under garment.
تَسَلْسُل	Being linked.	تَزَلْزُل	Moving, or Shaking.	تَخَلْخُل	Being ſeparated, (as the parts of any thing.)

ACTIVE PARTICIPLES.

MEASURE مُتَفَعْلِل.

مُتَدَحْرِج	Revolving.	مُتَبَخْتِر	Walking gracefully.	مُتَسَرْبِل	Putting on an under garment.
مُتَسَلْسِل	Linked.	مُتَزَلْزِل	Moving.	مُتَخَلْخِل	Separated from each other, (as the parts of any thing.)

In the second conjugation, the INFINITIVE is formed on the measure افعنلال; as احرنجام *Assembling;* and the ACTIVE PARTICIPLE on the measure مفعنلل; as محرنجم *Assembled;* but there are no examples of common occurrence in the Persian Language. In the third conjugation, the INFINITIVE is formed on the measure افعلّال; or فعلّیله; and the ACTIVE PARTICIPLE on the measure مفعلّل; but the words اضمحلال *Vanishing,* and اطمینان or طمانینت *Tranquillity;* together with their active participles, مضمحل *That which vanisheth,* and مطمین *Tranquil;* furnish the only examples that are of common occurrence in the Persian language.

خاصیت ابواب

OR

PROPERTIES OF THE CONJUGATIONS.

THERE are various properties peculiar to every species of Arabic verbs, whether triliteral, or quadriliteral; radical or encreased. These properties tend materially to affect the meaning of many Arabic words, that are of common occurrence in the Persian language; and it is, therefore, indispensibly necessary to detail the most important of those which are peculiar to the various conjugations of the ثلاثی مزید.* A reader, ignorant of the properties of the conjugations, would be often at a loss to discover the precise force, and literal meaning, of many Arabic infinitives and participles, that are of common occurrence in the Persian language; he would be apt to mistake one part of speech for another; as an active for a passive participle; or a passive participle for an adjective noun; or if the form and the measure of the word should enable him to rectify this error, he would still find it diffi-

* The properties of the ثلاثی مجرد are, in fact, more numerous than those of the ثلاثی مزید; but, being of less importance to the Persian student, are therefore omitted in this work.

cult

cult to discover the reason why Arabic words of one species, are often translated by English words of another species; as an active by a passive participle, or a participle of either class, by an adjective noun.

خواصِ بابِ اِفعال

OR

PROPERTIES OF THE FIRST CONJUGATION.

THE first property, peculiar to this conjugation, is termed تعدیه; and is that, by which a verb, which is NEUTER in the radical form, is rendered ACTIVE, when carried into this conjugation. Examples: خروج *Going out;* اِخراج *Expulsion;* بصارت *Having the faculty of vision;* اِبصار *Seeing;* &c.

THE second is termed تصییر; and is that by which the agent, or nominative to the verb, puts the object or accusative in possession of the sense of the radical. Examples: فهم *Understanding;* اِفهام *Causing another to understand;* قبال *Leather straps for the shoes;* اِقبال *Fastening straps to the shoes;* علامت *A mark;* اعلام *Marking;* or *Putting a mark on something else;* and hence; جامهٔ معلم *A printed garment.*

THE third is termed ضدّ تعدیه, or *opposite to the first;* and is that property, by which a verb, ACTIVE in its radical form, is rendered NEUTER, when carried into this conjugation. Example: کبّ *Throwing a man down on his face;* اِکباب *Falling on the face;* &c.

THE fourth is termed کثرت; and signifies the abundant existence of the radical sense in an object, or substantive noun. Examples: ثمر *Fruit;* اِثمار *The abundance,* or *abounding of fruit in a tree;*

a tive; حَرْق *Burning;* إِحْرَاق *Burning excessively;* (a neuter verb) سِن *Age;* إِسْنَان *Being very old;* and hence, مُسِنّ *An old man.*

The *fifth* is termed بُلُوغ; and signifies the arrival of the nominative at the sense of the radical. Example: حَرَم *The Kaaba;* or *that which is unlawful;* إِحْرَام *Arriving at the Kaaba;* or *at that which is prohibited;* and hence, مُحْرِم *A person about to perform the religious ceremonies of the pilgrimage to Mecca;* because, on a certain day, when the rites commence, the pilgrims are obliged to desist from many practises, that would be lawful at any other period of time.

The sixth is termed صَيْرُورَت; and denotes the occurrence of the radical sense in some object where it did not previously exist. Example: عُشْب *Grass,* or *Herbage;* إِعْشَاب *Becoming grassy;* جَنَابَت *Pollution,* or *Impurity;* إِجْنَاب *Becoming impure;* and hence the active participle مُجْنِب *Polluted* or *Impure.*

The *seventh* is termed إِعْطَاء; and, in point of sense, approaches very nearly to the second; being that property, by which the nominative bestows the sense of the radical on an object, or substantive noun. Examples: تَمْر *Dates;* إِتْمَار *Feeding another with dates;* or *Bestowing dates on another;* طَعَام *Food;* إِطْعَام *Feeding another person;* ثَوَاب *A recompense;* إِثَابَت *The bestowing of a recompense; (by the Deity)* and hence مُثَاب *Rewarded,* or *Recompensed.*

Of this conjugation, the infinitive sometimes occurs in the same sense with the primitive from which it is derived. Examples: حُزْن or إِحْزَان *Grief* or *Affliction;* حَازِن or مُحْزَن *Grieved* or *Afflicted;* and sometimes it is derived from a root, which is either obsolete, or unknown, in the Arabic language. Example: إِلْحَاح *Importunity;* of which the radical is never used.

خواصّ باب تفعیل

OR

PROPERTIES OF THE SECOND CONJUGATION.

THE first and second properties are those termed تعدیه, and تعبیر; as already explained. Examples: فرح *Pleasure;* or *Being pleased;* تفریح *Pleasing,* or *Delighting another person;* نزول *Alighting;* تنزیل *Causing to alight;* &c.

THE third is termed کثرت; and signifies, in this place, the excessive performance of the radical sense by the nominative or agent. Examples: صراحت *Being public,* or *obvious;* تصریح *Making very obvious;* صرف *Changing,* or *Inflecting;* تصریف *Making many changes;* (*The science of inflexion,*) &c.

THE third is termed نسبت; and is that property, by which the nominative ascribes the sense of the radical to any given object. Examples: کفر *Infidelity;* تکفیر *Calling one an infidel;* or *Ascribing infidelity to another;* فسق *Vice,* or *Wickedness;* تفسیق *Calling one wicked;* جبن *Cowardice;* تجبین *Calling one a coward;* کذب *Lying;* تکذیب *Calling one a liar;* and so also, تذکیر *Ascribing the masculine gender to an object;* تانیث *Ascribing the femenine gender to an object;* &c.

THE fourth is termed البٰاس; and is that property, by which the nominative covers an object with the sense of the radical. Examples: طلا *Gold;* تطلیه *Gilding,* or *Covering with gold;* ذهب *Gold;* تذهیب *Gilding;* سلاح *Armour;* تسلیح *Putting on armour;* and hence مسلح *Armed;* &c.

The fifth is termed تصییر; and ſignifies the change of an object to the ſenſe of the radical ى, or to ſomething reſembling the ſenſe of the radical. Examples: روضه *A garden;* ترویض *Becoming a garden;* قوس *A bow;* تقویس *Becoming bent like a bow;* and hence ابروی مقوس *Arched eyebrows.*

The ſixth is termed سلب or *Deprivation;* and is that property, by which the nominative deprives an object of the ſenſe of the radical. Examples: جلد *The ſkin;* تجلید *Stripping off the ſkin;* قشر *The bark of a tree; &c.* تقشیر *Stripping off the bark;* and hence بادام مقشر *An almond ſtript of the ſkin;* or *A peeled almond.*

The ſeventh is termed تحویل; and is that property, by which the nominative converts another object to the ſenſe of the radical. Examples: نصرانی *A Chriſtian;* تنصیر *Converting to Chriſtianity;* مجوس *One of the Magi,* or *worſhippers of fire;* تمجیس *Converting to the religion of the Magi;* and ſo alſo, تعریب and تفریس *Adopting a foreign word into the Arabic, or the Perſian Language.*

The eighth is termed قصر or *Abbreviation;* and is that property by which the nominative or agent, for the ſake of brevity, ſelects the neceſſary number of letters from a ſentence, in order to form a verb which ſhall convey the meaning of the whole ſentence. Examples: تهلیل *Repeating the Moohummudan confeſſion of faith;* لا اله الا الله محمد رسول الله *There is no god but God; and Moohummud is the prophet of God;* (the radical letters of تهلیل namely هلل, being ſelected from that ſentence;) تسبیح *Repeating the following ſentence,* سبحان الله *Glory be to God!*

In this, as in every other conjugation, ſome verbs occur, of which the root is either obſolete, or does not exiſt in the Arabic language;

language; and many verbs are derived from the class of *Jaumids*, to be detailed hereafter. Example: قلاده *A collar*; تقليد *Putting a collar about the neck*; and hence, مقلد *An imitator*.

خواص باب تفعل

OR

PROPERTIES OF THE THIRD CONJUGATION.

THE first and most general property of this conjugation is termed مطاوعت or *Submission*; and signifies the submission of the nominative or agent to the sense of the radical. The nature of this property will be best explained by opposite examples derived from the same root; as ادب *Manners, Morals,* or *Polite literature*; تاديب *Teaching manners*; تادب *Submitting to be taught manners*; علم *Knowledge*; تعليم *Conveying knowledge*, or *Instructing*; تعلم *Submitting to receive knowledge*, or *Learning*; (hence معلم *An instructor*, and متعلم *A learner*;) قلب *Changing*; تقليب *Causing to Change*; تقلب *Submitting to be changed*; &c.

THE second is termed تكلف or *Taking pains*; and denotes, *first*, an earnest endeavour on the part of the nominative to acquire the sense of the radical; as شجاعت *Bravery*; تشجع *Taking pains to acquire courage, or bravery*; حلم *Forbearance*; تحلم *Taking pains to acquire Forbearance*; &c. or, *secondly*, an earnest endeavour, on the part of the nominative, to acquire some relation or connexion with the sense of the radical; as كوفي *An inhabitant of Koofa*; تكوف *Taking pains to acquire the manners*, or *appearance of an inhabitant of Koofa*; and so also, مغل *A mogul*; تمغل *Imitating the manners of a Mogul*; &c.

THE third is termed تعمل; and signifies the application of the

the radical ſenſe to its proper uſe. Examples: تُرْسٌ *A ſhield;* تَتَرُّسٌ *Covering one's ſelf with a ſhield;* خَاتَم *A ſeal ring;* تَخَتُّم *Wearing a ſeal ring;* خَيْمَة *A tent;* تَخَيُّم *Pitching a tent;* دُهْن *Oil;* تَدَهُّن *Rubbing one's body with oil;* &c.

THE fourth is termed اِتِّخَاذ; and ſignifies making, aſſuming, ſeeking, adopting, embracing, or applying any other object to, the radical ſenſe; as بَاب *A door;* تَبَوُّب *Making a door;* جَنْب *A ſide;* تَجَنُّب *Aſſuming one ſide,* or *Abſtaining;* حِرْز *A place of refuge;* تَحَرُّز *Seeking refuge;* اِبْن, (originally بَنَوٌ) *A ſon;* تَبَنِّي *Adopting a ſon;* اِبِط *The armpit;* تَأَبُّط *Embracing,* or *Taking in the arms;* وِسَادَة *A pillow;* تَوَسُّد *Taking ſomething for a pillow;* &c.

THE fifth is termed تَدَرُّج; and ſignifies the flow and gradual acquiſition of the radical ſenſe. Examples: جُرْعَة *A drop;* تَجَرُّع *Drinking by drops;* or *ſlowly;* حِفْظ or حَافِظ *The memory;* تَحَفُّظ *Committing ſlowly to memory.*

THE ſixth is termed تَحَوُّل; and denotes the change of the nominative to the ſenſe of the radical; or to ſomething reſembling the ſenſe of the radical. Examples: نَصْرَانِي *A Chriſtian;* تَنَصُّر *Becoming a Chriſtian;* يَهُودِي *A Jew;* تَهَوُّد *Becoming a Jew;* بَحْر *A ſea,* or *An ocean;* تَبَحُّر *Becoming like a ſea* or *an ocean;* (and hence عَالِم مُتَبَحِّر *A profound ſcholar;*) حَجَر *A ſtone;* تَحَجُّر *Becoming hard like a ſtone;* قَوْس *A bow;* تَقَوُّس *Becoming bent like a bow;* رَجُل *A man;* تَرَجُّل *To become like a man;* or *The becoming like a man;* (as a woman.)

THE ſeventh is termed صَيْرُورَت; and denotes the acquiſition, by the nominative, of the ſenſe of the radical. Example: مَال *Wealth;* تَمَوُّل *Becoming rich,* or *wealthy;* and hence مَرْدِ مُتَمَوِّل *A rich man.*

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The seventh is termed تخییل or *Deception*; and denotes a false pretension, on the part of the nominative, to the sense of the radical. Example: شبع *Satiety*; تشبّع *Pretending satiety*; نبی *A prophet*; تنبّی *A pretender to prophecy*; &c.

The eighth is termed طلب; and denotes a desire, on the part of the nominative, to obtain the sense of the radical. Examples: حاجت *A wish*; تحوّج *Desiring one's wish*; بیان *Explanation*; تبیّن *Desiring explanation*; &c.

The ninth is termed حسبان; and indicates the belief of the nominative, that the sense of the radical exists in an object. Example: عظمت *Greatness*; تعظّم *Accounting another person great, dignified*, or *exalted*.

Infinitives of this class have, occasionally, the same sense with those of the ثلاثی مجرد from which they are derived. Examples: قبول or تقبّل *Accepting*; قابل or متقبّل *One who accepts*.

خواصّ باب تفاعل

OR

PROPERTIES OF THE FOURTH CONJUGATION.

The first is termed مشارکت or *Copartnership*; and denotes, *first*, the reciprocal performance of an action by two or more agents; (Examples: تقاتل *Slaying each other*; تجادل *Contending*, or *Fighting together*; تضارب *Beating each other*; تخاصم *Contending together*; &c.) and, *secondly*, the participation of two or more agents in the production of the same event; as ترافع *The lifting or raising of any thing, by the joint efforts of two individuals.*

The second property is termed تخییل or *Deception*; as already explained.

explained. Examples: غفلت *Negligence;* تغافل *Pretending negligence;* جهل *Ignorance;* تجاهل *Pretending ignorance;* مرض *Sickness;* تمارض *Pretending sickness; &c.*

VERBS of this conjugation occasionally possess the same sense with those of the ثلاثی مجرد, from which they are derived. Examples: ونی or توانی *Being slow;* علو or تعالی *Being high; &c.* and hence ایزد متعال (a contraction for ایزد متعالی) *The high and glorious* GOD.

خواص باب مفاعله

OR

PROPERTIES OF THE FIFTH CONJUGATION.

THE first is termed مشارکت; as already explained. Examples: مضاربت *Beating each other;* مقاتله *Slaying each other;* محاربه *Fighting together; &c.* There is, however, some difference between this property, and that mentioned in the preceding conjugation; because the former requires that both nouns should be in the nominative case; (Example: تضارب زید و عمر ZYDE *and* AMR *beat each other;*) whereas the latter requires the last noun to be in the accusative case. (Example: ضارب زید عمرا ZYDE *beat* AMR, *and* AMR *beat* ZYDE.)

THE second, third, and fourth, properties are those termed اتخاذ; تعدیه; and کثرت; as formerly explained. Examples: جنب *The side;* مجانبت *Taking one side;* بعد *Being distant;* مباعدت *Removing another person to a distance;* ضعف *Being double;* مضاعفه *Doubling very often.* Verbs of this class sometimes occur in the same sense with those of the ثلاثی مجرد, from which they are derived. Example: سفر or مسافرت *Travelling; &c.*

خواص

خواص باب افتعال

OR

PROPERTIES OF THE SIXTH CONJUGATION.

The most general property is that termed اتّخاذ; as already explained. Examples: رشوت *Bribing*, or *A bribe*; ارتشا *Taking a bribe*; جنب *The side*; اجتناب *Assuming one side*; حرز *A place of refuge*; احتراز *Taking refuge*; غذا *Food*; اغتذا *Taking for food*; عضد *The arm*; اعتضاد *Taking in the arms*; عمود *A pillar*; or *a prop*; اعتماد *Taking for a prop*; &c.

The second is that termed مطاوعت; as already explained. Examples: نصب *Placing upright*; انتصاب *Being placed upright*; ايقاد *Lighting a fire*; اتّقاد *Being lighted* or *kindled*.

The third property is termed اجتهاد; and denotes that the nominative labours earnestly in the sense of the radical. Example: كسب *An occupation*; اكتساب *Laboring in one's occupation*.

The fourth is termed تخيير; and denotes that the nominative applies the sense of the radical to his own use. Example: كحل *Collyrium*; اكتحال *Applying collyrium to one's own eyes*.

The fifth is termed تعمّل; as already explained. Examples: ردا *A sheet*; ارتدا *Putting on a sheet*; كسوت *Cloathes*; اكتسا *Putting on one's clothes*.

The sixth is termed مشارکت; as already explained. Examples: اختصام *Mutual contention*; التقا *Meeting together*.

The seventh is termed طلب; as already explained. Example: اجرت *A recompense*; ايتجار *Demanding a recompense*.

Verbs of this conjugation are sometimes derived from *Jaumids*; and sometimes occur in a sense exactly synonymous with that of the radical. Examples: سَلَمْ *A stone*; اِسْتِلَامْ *Kissing*, or *Touching, a stone*; نَهْبْ or اِنْتِهَابْ *Plundering*; جَلْبْ or اِجْتِلَابْ *Drawing*; &c.

خَوَاصِّ بَابِ اِسْتِفْعَالْ

OR

PROPERTIES OF THE SEVENTH CONJUGATION.

The first and most general property is that termed طَلَبْ; as already explained. Examples: غُفْرَانْ *Forgiveness*; اِسْتِغْفَارْ *Demanding forgiveness*; هُدَىٰ *Guidance to the right way*; اِسْتِهْدَاءْ *Demanding guidance*; عَفْو *Pardon*; اِسْتِعْفَاءْ *Demanding pardon*; شَهَادَتْ *Evidence*; اِسْتِشْهَادْ *Demanding evidence*; &c.

The second is that termed اِجْتِهَادْ; as already explained. Example: عَجَلَتْ *Haste*; اِسْتِعْجَالْ *Aiming at haste, or speed, in dispatching any affair.*

The third is termed حَيْنُونَتْ; and denotes the arrival of that period in which the sense of the radical must operate. Example: حَصَادْ *Reaping*; اِسْتِحْصَادْ *The coming of autumn*; or *The arrival of the period of reaping.*

The fourth is termed لِيَاقَتْ; and denotes the fitness of an object to undergo the sense of the radical. Example: رُقْعَهْ *A patch*; اِسْتِرْقَاعْ *Requiring to be patched, or mended.*

The fifth is termed وِجْدَانْ; and denotes that the nominative has found the sense of the radical in another object. Examples: كَرَمْ *Bounty*; اِسْتِكْرَامْ *Finding another person generous* or *bountiful*; عَظَمَتْ *Greatness*; اِسْتِعْظَامْ *Finding another person great.*

The

The sixth is termed حُسبان; as already explained. Examples: حُسن *Beauty*; استحسان *Accounting another object good, virtuous, or beautiful*; کراہت *Dislike*, or *Distaste*; استکراہ *Accounting another object distasteful*; *&c.*

The seventh is termed تحوّل; as already explained. Examples: حَجَر *A stone*; استحجار *Becoming stone*; قوس *A bow*; استقواس *Becoming bent like a bow.*

The eighth is termed اتّخاذ; as already explained. Examples: حُجرہ *A cell, chamber, &c.* استحجار *Forming into a cell*; or *chamber*; وطن *A place of abode*; استیطان *Taking up one's abode at any place*; or *Making that, the place of his abode.*

The ninth is termed اعطاء; or bestowing the sense of the radical on another object. Example: جواب *An answer*; استجابت *Giving*, or *Bestowing an answer*; and hence درویش مستجاب الدّعوات *A durveish whose prayers are* (invariably) *accepted* or *answered.*

The tenth is termed بلوغ; and signifies the arrival of the nominative at the sense of the radical. Example: خبار *A tent*; استخبار *Arriving at one's tent.*

The eleventh is termed قصر; as already explained. Example: استرجاع *Repeating the following Arabic sentence*; انّا لله وانّا اليه راجعون *Verily we are of* God; *and to him we must certainly return.*

The twelfth is termed تکثیر; as already explained. Example: کثرت *Abundance*; استکثار *Demanding abundance for one's self.*

The thirteenth is termed مطاوعت; as already explained. Examples:

amples: إِحْكام *Making strong;* اِسْتِحْكام *Being* or *Becoming strong;* تأْدِيب *Teaching manners;* اِسْتِيداب *Submitting to be taught,* or *Being well taught.*

Verbs of this class sometimes occur in the same sense with the primitive, from which they are derived. Example: قَرار or اِسْتِقْرار *Being established; &c.*

خواصّ باب اِنْفِعال

OR

PROPERTIES OF THE EIGHTH CONJUGATION.

It has already been remarked, that verbs of this class are invariably neuter; and consequently never possess the passive participle. They will generally be found to signify actions performed by the members of the body; and the letters همزه ، نون ، لام ، را ، واو ، يا, never occur as the primal radicals. The only property, peculiar to verbs of this class, is that termed مُطاوَعت; as already explained. Examples: كَسْر *Breaking;* اِنْكِسار *Being Broken;* صَرْف *Inflecting;* اِنْصِراف *Being inflected;* إغْلاق *Shutting;* اِنْغِلاق *Being shut; &c.*

خواصّ باب رُباعيّ مجرّد

OR

PROPERTIES OF THE QUADRILITERAL RADICAL CONJUGATION.

The first and most general property is that termed قَصْر; as already explained. Examples: بَسْمَلَه *To repeat the following sentence,* بِسْمِ اللّٰه الرَّحْمٰنِ الرَّحِيم *In the name of* God, *the most merciful;* سَبْحَلَه *To repeat the following sentence,* سُبْحانَ اللّٰه *Glory be to* God!

The

THE second is that property termed إِلْبَاس; as already explained. Example: بُرْقُع *A veil;* بَرْقَعَ *Putting a veil on another person, or covering another with a veil.*

CONCLUSION.

To the preceding properties, a great many others might easily be added; since there is scarcely any class of Arabic verbs, whether triliteral or quadriliteral, radical or encreased, to which various properties have not been assigned.

I BELIEVE, however, that the properties, already detailed, will be found sufficient to answer every useful purpose; and am more apprehensive that *I* shall be censured for inserting too large, than too *small*, a portion of Arabic grammar, in the present work. To those who are of opinion that the properties of the conjugations are entirely useless to the Persian student, I recommend the attentive perusal of any Persian book; convinced that there are none, in which the operation of the properties of the conjugations may not be occasionally *observed; and many, in which they will be found very frequently to occur.*

As one example of the truth of this observation, among many others that might be adduced, I shall point out to the readers notice the distinction between the words تَوَلُّد, and تَوَالُد; in the following quotation from the اَخْلَاقِ جَلَالِي.

بَرِايْن تَقْدِير حَيْوَانَات وَنَبَاتَات فَاسِد گَرْدَنْد وَبَعْد اَزَان بِتَوَلُّد حَادِث شَوَنْد نَه بِتَوَالُد

" IN this case, all animal and vegetable nature must perish; and " might be replaced (with other beings) by the means of *equivocal generation,* but not by *procreation.*"

THE word تَوَلُّد properly signifies " generation of any kind,"

and

and is here used to signify "equivocal generation," because it is opposed to تَوَالُد; a word that cannot be used in the same sense; being subject to the operation of the first property of the fourth conjugation.

The case alluded to by the word تَقْدِير, in the preceding example, is the destruction of all animated nature; by the consequence of certain possible alterations in the relative position of the heavenly bodies; that might tend, in the opinion of the writer, to produce the immersion, in the ocean, of the whole inhabitable part of the globe; and the emersion of that part, which, in his opinion, is not inhabitable. This, he supposes to be the قِيَامَتِ عُظْمىٰ or *great day of judgment*; and, believing in the eternity of matter, thinks it probable that the earth might then be *repeopled*, in the manner stated by him, by a race of new beings fitted to live on its surface; and consequently constituted in a manner totally different from that of its present inhabitants. This opinion is of course stated as a mere conjecture, originally advanced by the celebrated Aboo Aleesyna.

OF JAUMIDS.

A Jaumid has already been defined to be a primitive noun used to denote the name of a substance; or of some class of material objects, whether animate or not; such as, *a man*, *a horse*, *a dog*, *a sword*, *a pen*, *a shield*, *a house*, *an army*, *a city*, *&c.* It was observed, however, that the term *Jaumid* has also been ascribed to all primitive adjectives of every class; and to every word, without exception, that contains five radical letters. The formation of *Jaumids* is not at all subject to restriction by grammatical rule; but they have been divided by Grammarians into those which contain three, four, and five, radical letters; and each of these classes has been subdivided into those which do, or do not, contain any letters of encrease.

Jaumids, however, (those of the triliteral class alone excepted) are seldom the source of any derivative nouns; and, consequently, the distinction between the radical and the servile letters of a *Jaumid* is often imaginary; since it must be obvious, that the comparison of a primitive with its derivatives furnishes the only certain criterion, by which to distinguish a radical from a servile letter; and, consequently, that no such distinction can be certainly recognised in a word from which no derivative has ever been formed. Accordingly, the same *Jaumid*, when it contains more than four letters, is often considered as an increased quadriliteral, by one Grammarian; and assigned, by another, to the quinqueliteral class.

Those *Jaumids* of the triliteral class, which do not contain any letters of encrease, invariably occur on some one or other of the ten following measures; and it is utterly impossible, in the nature of things, that they could occur on more than twelve; since there are only three vowel points, and one quiescent mark, in the Arabic Language. For if we suppose the first letter to be moveable by one of the three vowel points, (as it must invariably be) and the second to be either moveable or quiescent, it follows that the number of possible measures, on which a *Jaumid* of this class might occur, will be three multiplied by four; or twelve; but of these there are two, namely فِعُل, and فُعِل, on which very few, if any, examples, have ever been discovered in the language. It is proper to observe that the same word often occurs on more than one of the following measures; as إِبِل or إِبْل *A camel*; كَتِف or كِتْف or كَتْف *The shoulder*; أَنْمَلَة, أُنْمُلَة, أَنْمِلَة, إِنْمَلَة, إِنْمَلَة, إِنْمِلَة, أُنْمُلَة, أَنْمُلَة, أُنْمِلَة; *The points of the fingers*; &c.

TRILITERAL JAUMIDS OF THE RADICAL CLASS.

MEASURES فَعْل AND فَعَل.

فَلْس	A small coin; also The scale of a fish.	بَقْل	Pot herbs.	رَهْط	A party.
فَرَس	A horse.	بَقَر	A bull, or A cow.	ثَمَر	Fruit.

MEASURES فَعِل AND فَعُل.

كَتِف	The shoulder.	فَخِذ	The thigh.	أَلِف	The letter alif.
عَضُد	The arm.	رَجُل	A man.	ضَبُع	A hyena.

MEASURES فِعْل AND فِعَل.

حِبْر	Ink.	عِرْق	A vein.	قِطْر	Copper.
عِنَب	A grape seed.	ضِلَع	The ribs.	إِرَم	The name of a family; and of a district.

MEASURES فِعِل AND فُعْل.

إِبِل	A camel.	إِطِل	The waist.	إِبِط	The arm-pit.
قُفْل	A lock.	بُرْج	A tower, &c.	غُصْن	The branch of a tree.

Measures فُعُل and فُعَل.

عُنُق	The neck	خُلُق	The temper.	أُذُن	The ear.
صُرَد	A sort of sparrow.	عُمَر	A man's name.	زُفَر	A man's name.

ENCREASED TRILITERAL JAUMIDS.

The measures of encreased triliteral *Jaumids*, as it might be expected, are very numerous; and I shall merely insert a few examples of this, and of the subsequent classes; leaving the reader to discover *Jaumids* of every species by the *sense*, rather than the *form*, on which they may happen to occur.

Measure.	*Example.*	*Meaning.*	*Measure.*	*Example.*	*Meaning.*
فُعَال	غُرَاب	A raven.	فِعَال	دِمَاغ	The brain.
فَعَال	كَلَام	A sentence.	فَاعُول	نَاقُوس	A kind of musical instrument.
أُفْعُل	أُصْبُع	A finger.	فِعِّيل	بِطِّيخ	A water-melon.
إِفْعِيل	إِقْلِيم	A seventh part of the earth.	أُفْعُلَة	أُنْمُلَة	The points of the fingers.
إِفْعَال	إِعْصَار	A whirlwind.	أُفْعُول	أُصْبُوع	A finger.
أُفْعُولَة	أُعْجُوبَة	Any thing wonderful.	إِفْعِنْل	إِفِرِنْد	The temper, or polish, of a sword.

QUADRILITERAL

QUADRILITERAL JAUMIDS OF THE RADICAL CLASS.

Measure.	*Example.*	*Meaning.*	*Measure.*	*Example.*	*Meaning.*
فَعْلَل	جَعْفَر	A man's name.	فِعْلِل	خِنْصِر	The little finger.
فُعْلُل	قُلْزُم	The name of a city. (And hence بحر قلزم A sea in its vicinity.)	فِعْلَل	دِرْهَم	A silver coin.
فُعْلُل	بُرْقُع	A veil.	فِعَلّ	قِمَطْر	A book case.

INCREASED QUADRILITERAL JAUMIDS.

Measure.	*Example.*	*Meaning.*	*Measure.*	*Example.*	*Meaning.*
فِعْلَال	قِرْطَاس	Paper.	فُعْلُول	عُصْفُور	A sparrow.
فَعْلَلِيل	زَمْهَرِير	Extreme cold.	فِعْلِيل	دِهْلِيز	A lobby; or passage.
فَعْلَلَان	زَعْفَرَان	Saffron.	فَعَنْلَل	غَضَنْفَر	A lion; or strong man.
فَعْلَال	قَمْقَام	The deep sea; also A chieftain.	فَعَيْلَل	سَمَيْدَع	A chief.
فَعَلَّل	جَهَنَّم	Hell.	فَعْلَلِيل	خَنْدَرِيس	Old wine.

QUINQUELITERAL JAUMIDS OF THE RADICAL CLASS.

Measure.	Example.	Meaning.	Measure.	Example.	Meaning.
فَعَلَّل	سَفَرْجَل	A quince.	فُعَلِّل	خُزَعْبِل	A foolish thing.
فَعْلَلِل	جَحْمَرِش	Decrepidly old.	فِعْلَلّ	جِرْدَحْل	A fat camel.

INCREASED QUINQUELITERAL JAUMIDS.

Measure.	Example.	Meaning.	Measure.	Example.	Meaning.
فَعْلَلُول	عَضْرَفُوط	A species of lizard.	فِعْلَلُول	قِرْطَبُوس	A misfortune.
فَعْلَلِيل	دَرْدَبِيس	A misfortune; or A very old man.	فُعَلِّيل	خُزَعْبِيل	A foolish thing.

اِسْمِ مَنْسُوب

OR

RELATIVE NOUNS.

FIRST CLASS.

The اِسْمِ مَنْسُوب or Arabic relative is a noun, formed from the primitive, for the purpose of denoting some *indefinite relation*, existing between the one and the other; and, the nature of this relation, being left undefined, cannot be otherwise discovered, than by our previous knowledge of the objects related.

Relative nouns are of two kinds: the first, which is commonly

monly derived from *Jaumids* of the triliteral class, but sometimes from primitive infinitives of the same class, will generally be found to signify the relation of a dealer, to the article in which he trades; of a servant, to that which he attends on; or of a proprietor, to that which he possesses; &c. Relative nouns of this class are generally formed on the measure فعّال; but sometimes on the measure فاعل; as in the following examples.

Measure فعّال.

بغّال	A mule driver, or dealer in mules.	ترّاس	A vender of shields.	سيّاف	A swordsman, or Dealer in swords.
حدّاد	A black-smith.	تمّار	A vender of dates.	بزّاز	A dealer in clothes.
نبّال	A vender of arrows.	قوّال	A professional story teller.	عطّار	A vender of perfumes.
صحّاف	A book binder.	بقّال	A dealer in pot-herbs.	بوّاب	A door keeper, or porter.
خبّاز	A baker.	خمّار	A dealer in spirits.	صفّار	A copper-smith.

Measure فاعل

دارع	A man of armour.	نابل	A vender of arrows.	لابن	A milch animal.
تامر	A vender of dates.	سايف	A swordsman.	فارس	A horseman.

Many seeming participles, such as طالق *Divorced;* شاعر *A poet;* &c. have been assigned, by various Grammarians, to this class of nouns.

SECOND

SECOND CLASS.

Relative nouns of the second class are known by the termination یای مشدّد, subjoined to the primitive from which they are formed; but the second یا, becoming quiescent in the Persian language, is commonly rejected; as رومی for رومیّ; ہندی for ہندیّ; فارسی for فارسیّ; &c. The double or single *Ya*, used as a termination to form relative nouns of this species, denotes merely relation in general; and may be translated by the words "of or belonging to" as رومی *Of or belonging to Rome, or Constantinople; ہندی Of or belonging to Hind, or India; فارسی Of or belonging to Persia; &c.* The formation of this noun is guided by the following rules.

RULE FIRST.

If the primitive end with تای تانیث, or the letter ة which marks the feminine gender, (whether it be changed into ہای مختفی or not) that letter ought to be rejected. Examples: مکّہ; مکّی; کوفہ; کوفی; سیاست; سیاسی; &c. But this rule is often, though erroneously, neglected in the Persian language. Examples: شہوت; شہوتی; فطرت; فطرتی; لعنت; لعنتی; &c.

RULE SECOND.

If the primitive be a proper name, ending with ہای مختفی, the letter ہ ought to be rejected. Examples: بنگالہ, بنگالی; آگرہ; آگری; &c. But it is sometimes inelegantly (perhaps erroneously) changed into واو. Example: آگرہ آگروی.

RULE THIRD.

If the primitive, not being a proper name, shall be in the dual, or plural number, the form of the singular must be resumed.

Examples;

Examples: زَيْدِيّ; from زَيْدَانِ or زَيْدُونَ, the dual and plural of زَيْد *A man's name;* أَرْضِيّ; from أَرَضُونَ or أَرَضِينَ, the plural of أَرْض *Land;* سَنَوِيّ; from سَنُونَ or سِنِينَ, the plural of سَنَة (originally سَنَو) *A year;* and كِتَابِيّ; from كُتُب, the plural of كِتَاب *A book.* Some exceptions to this rule may, however, be occasionally observed. Examples: فَرَائِضِيّ *A person versed in the Moohummudan law of Inheritance;* from فَرَائِض, the plural of فَرِيضَه *A necessary duty;* آفَاقِيّ; from آفَاق the plural of أُفُق *The horizon;* and صُحُفِيّ; from صُحُف, the plural of صَحِيفَه *A book.**

RULE FOURTH.

If the primitive be a proper name, having the form of the dual or plural number, the form of the singular cannot be accurately resumed. Examples: بَحْرَانِيّ; *Of or belonging to* بَحْرَان *The name of a place;* and the dual of بَحْر *An ocean;* مَدَائِنِيّ; *Of or belonging to* مَدَائِن *The name of a city;* and the plural of مَدِينَه *A city;* كِلَابِيّ; *Of or belonging to* كِلَاب, *The name of a tribe;* and the plural of كَلْب *A dog.* Or, if the terminations which indicate the

* It should be observed, that proper names, when put into the dual or plural number, are supposed by Eastern Grammarians to become generic nouns; for this obvious reason, that every proper name, is, in fact, the name of an individual; and consequently does not, in that sense, admit of the dual or plural number. Thus John, as the name of an individual, is a proper name; but, as a name common to many individuals, it is a generic noun; and this is the only sense, in which it can be accurately used in the plural number. The words زَيْدَانِ and زَيْدُونَ, derived from زَيْد *A man's name,* being in the dual and plural number, and having a dual and plural sense, are therefore not considered as proper names; but they would be so considered, if used to signify the name of an individual, notwithstanding their dual and plural forms. It ought to be observed, that many of those words adduced in the text as proper names, such as تَمَرَات *Dates,* أَرَضِين *Lands,* &c. are not real, but fictitious or imaginary proper names; employed by Arabian Grammarians, merely, with a view to illustrate the manner, in which relative nouns would be formed from any given word in the dual or plural number, that might be accidentally used as the name of an individual; or, in other words, as a proper name.

perfect plural be thrown out (as indeed they frequently are) some mark of the plural must yet be retained. Examples: تَمَرِي; *Of or belonging to* تَمَرَات, *A proper name;* and the plural of تَمْرَة *A date;* اَرَضِي; *Of or belonging to* اَرَضِين, *A proper name;* and the plural of اَرْض *Land.* Had the relative, in either of these examples, not been derived from a proper name, the second letter would have been quiescent, as it is in the singular number of the primitive; and not moveable, as it is in the plural number; as thus: اَرْضِيّ and تَمْرِيّ, (not اَرَضِيّ and تَمَرِي) *Of or belonging to* اَرَضِين *Lands;* or تَمَرَات *Dates.* So also سَنَوِي, signifies *Of or belonging to* سِنِين, the plural of سَنَة *A year;* and سِنِيّ *Of or belonging to* سِنِين; when that word happens to be used as a proper name.

RULE FIFTH.

If the primitive be an appropriated noun in the plural number; or, in other words, if it be a noun used, by prescription, to signify the name of a certain number of known individuals; the form of the singular cannot be resumed. Example: اَنْصَارِي, *Of or belonging to the* اَنْصَار *Certain inhabitants of Medeena to whom the prophet was under obligations;* but, literally, the plural of نَاصِر *An assistant.* The same rule necessarily holds, if the primitive be a plural of which the singular has never occurred in the Arabic language. Example: عَبَادِيدِي *Of or belonging to* عَبَادِيد *Bodies of men running to and fro in every direction;* نِسْوَانِي or نِسْوِي, *Of or belonging to* نِسْوَة or نِسْوَان *Women;* of all which nouns, the singular has never occurred.

RULE SIXTH.

If the primitive, being neither مُعْتَلُّ عَيْن nor مُضَاعَف, shall be formed on the measures فَعِيلَة or فَعُولَة, the letters واو and يا must be

be rejected; and the vowel فتحه must be given to the preceding letter. Examples: حَنِيفَه *A man's name;* Relative, حَنَفِي ; شَنُوءَة *The name of a tribe;* Relative, شَنَئِي ; ظَرِيفَه *Witty;* Relative, ظَرَفِي ; حَلُوبَه *Milch;* Relative, حَلَبِي ; &c. There are some exceptions to this rule. Examples: سَلِيمَه ; سَلِيمِي ; سَلِيقَه ; سَلِيقِي ; &c.

RULE SEVENTH.

If the primitive be formed on the measures فَعِيل or فَعُول ; or, being formed on the measures فَعِيلَه or فَعُولَه , shall yet be اَجْوَف or مُضَاعَف ; the letters واو and يا must be retained. Examples: سَعِيد *Happy;* Relative, سَعِيدِي ; رَغِيف *A cake of bread;* Relative, رَغِيفِي ; قَبُول *The morning breeze;* Relative, قَبُولِي ; سَدُوم *The name of a city;* Relative, سَدُومِي ; شَدِيدَه *Difficult;* Relative, شَدِيدِي ; حَرُورَه *Hot;* Relative, حَرُورِي ; &c. But there are some exceptions to this rule. Examples: خَرِيف *Autumn;* Relative, خَرَفِي ; ثَقِيف *The name of the founder of a certain tribe;* Relative, ثَقَفِي ; &c.

RULE EIGHTH.

If the primitive be a word of three letters, the medial being moveable by the vowel كَسْر , that vowel point must be changed into فتحه . Examples: نَمِر *A leopard;* Relative, نَمَرِي ; دُئِل *The name of a tribe;* Relative, دُؤَلِي ; اِبِل *A camel;* Relative, اِبَلِي ; &c.

RULE NINTH.

If the letter الف occur at the end of a word, after two letters, (whether followed by تَاي تَانِيث or not) it must be changed into واو . Examples: عَصَا *A staff;* Relative, عَصَوِي ; رَحَا *A millstone;* Relative, رَحَوِي ; فَتَاة *A fragment of any thing;* Relative, فَتَوِي ; &c. The same rule must be observed, if the relative

tive be formed from any triliteral particle ending in الف, and used as a proper name. Examples: اذا *Whenever*; Relative, اذوی; لدی *Near*; Relative, لدوی; الی *Until*; Relative, الوی; &c. And so, also, if an original or permuted الف occur at the end of the primitive after three letters. Examples: موسی Moses; Relative, موسوی; عیسی Our Saviour; Relative, عیسوی; حتی *Even to*; Relative, حتوی. But the letter الف is sometimes preserved. Example: اعشی *One who cannot see at night*; Relative, اعشوی; or اعشاوی. And if الف be neither original nor permuted, but merely a mark of the feminine gender, it is occasionally rejected, or preserved, or changed into واو. Example: حبلی *Pregnant*; Relative, حبلی, حبلوی, or حبلاوی.

RULE TENTH.

If the letter الف occur at the end of the primitive, after more than three letters, it should be invariably rejected. Examples: مصطفی *A man's name*; Relative, مصطفی; مرتضی *Chosen*; or *A man's name*; Relative, مرتضی; &c. But this rule is often, though erroneously, neglected by the Persians; who change every final الف into واو. Examples: مصطفی; مصطفوی; مرتضی; مرتضوی; &c.

RULE ELEVENTH.

If a radical همزه follow الف not radical, it may be optionally preserved, or changed into واو. Example: قراء *A reader*; Measure, فعال; Relative, قرائی, or قراوی. But if the letter همزه be a mark of the feminine gender, it must be generally changed into واو. Examples: حمراء *Red*; Measure, فعلاء; Relative, حمراوی; سوداء *Black*; Measure, فعلاء; Relative, سوداوی; &c. It is, however, in this case, occasionally preserved. Examples: صحراء *A desert*; Relative, صحرائی, or صحراوی.

RULE TWELFTH.

If the letter همزه follow a radical letter permuted into الف, it must be invariably preserved. Examples: ماء *Water;* Relative, مائی; شاء *A Goat;* Relative, شائی; &c.

RULE THIRTEENTH.

Every واو, following any quiescent letter at the end of a word, must be retained; but the termination تای تانیث, in the event of its occurrence, must be rejected. Examples: ساوه *The name of a city;* Relative, ساوی; کوّة *A crow's nest;* Relative, کوّی; شقاوت *Misery;* Relative, شقاوی; &c.

RULE FOURTEENTH.

If واو follow the vowel ضمه, at the end of a word consisting of three letters, that vowel point must be changed into فتح. Example: سروة *A small arrow;* Relative, سروی. And if it occur, following ضمه, after three or more letters, it must be invariably rejected. Example: عرقوة *A cross bar fixed to a bucket;* Relative, عرقی; &c.

RULE FIFTEENTH.

If یای مشدد be followed by a حرف صحیح at the end of the primitive, it must be rendered مخفف. Examples: میّت *Deceased;* Relative, میتی; سیّد *A chieftain;* Relative, سیدی; &c.

RULE SIXTEENTH.

If یای مشدد occur at the end of the primitive after two letters, the first یا must be rejected, and the second must be changed into واو. Examples: غنیّ *Rich;* Relative, غنوی; امیّه *The name of a tribe;* Relative, اموی; &c.

RULE

RULE SEVENTEENTH.

If یای مشدد (rendered مخفف in the Persian language) occur at the end of the primitive after three or more letters, it must be rejected to make room for the double یا of the Relative; and, consequently, the form of both nouns will be exactly the same. Example: شافعی; (properly شافعیّ) *The name of a Moohummudan Doctor;* Relative, شافعی; (properly شافعیّ) *A follower of his sect.*

RULE EIGHTEENTH.

Every single یا, following the vowel کسره, or the letter یا; at the end of a word consisting of three letters, must be changed into واو. The vowel فتحه will then be given to the second letter; which must be restored (in the event of its previous permutation) to its original form. Examples: یقی *An Arabic verb in the Aorist;* Relative, یقوی; حیّ *Living;* or *Alive;* Relative, حیوی; طیّ *Folding up;* Relative, طووی; &c.

RULE NINETEENTH.

Every single یا, occurring at the end of a word after three letters, may be optionally rejected or changed into واو; but, in the event of its permutation, the vowel فتحه must be given to the third letter. Examples: قاضی *A judge;* Relative, قاضی; or قاضوی; ماضی *Past;* Relative, ماضی; or ماضوی; &c. The letter یا, in this situation, is commonly permuted; and seldom or never rejected, in the Persian language. Examples: دہلی *The name of a city;* Relative, دہلوی; انجلی *The name of a place;* Relative, انجلوی; &c.

RULE TWENTIETH.

Every single یا, occurring at the end of a word after four

 or

or more letters, ought to be rejected. Examples: مُشْتَرِى *A purchaser*; Relative, مُشْتَرِىّ; مُسْتَقْصِى *Comprehending the whole of any thing*; Relative, مُسْتَقْصِىّ; &c.

RULE TWENTY FIRST.

Every single يا, occurring at the end of a word, after any quiescent letter except الف and يا, must be retained; but if it be followed by تاى تأنيث, that letter must be rejected. Examples: ظَبْى or ظَبْيَة *A fawn*; Relative, ظَبْيِىّ.

RULE TWENTY SECOND.

Every يا, occurring at the end of a word after الف not radical, must be changed into همزه. Example: دِرْحَايَة *A fat man*; Relative, دِرْحَائِى. And if الف be radical, the letter يا is commonly preserved; but sometimes it is changed into همزه or واو. Example: رَايَة *A standard*; Relative, رَايِى; رَائِى; or رَاوِى.

RULE TWENTY THIRD.

If the primitive be a particle, consisting of two letters, the second letter must commonly be doubled. Examples: لَو *If*; Relative, لَوِّى; فِى *In*; Relative, فِيِّى; كَى *That*; Relative, كَيِّى; لِمَ, contracted from لِمَا *For what?* or *Why?* Relative, لِمِّى; &c. But if the primitive be used as a proper name, the second letter should not be doubled; and if الف be the last letter, it must be followed by همزه. Examples: مَا *What?* Relative, مَائِى; لَا *Not*; Relative, لَائِى.

RULE TWENTY FOURTH

If one letter be rejected from a word originally consisting of three

three letters, and if the medial be moveable and not quiescent, the rejected letter must be resumed. Examples: أَب (originally أَبَوٌ) *A father*; Relative, أَبَوِيّ; أَخ (originally أَخَوٌ) *A brother*; Relative, أَخَوِيّ; شَاة (originally شَوْهَة) *A goat*; Relative, شَاهِيّ; &c.

RULE TWENTY FIFTH.

If the medial letter be not moveable, the rejected letter may be optionally resumed or omitted; but it is most commonly resumed in the Persian language. Examples: دَم (originally دَمْيٌ) *Blood*; Relative, دَمِيّ; or دَمَوِيّ; غَد (originally غَدْوٌ) *Tomorrow*; Relative, غَدِيّ; or غَدَوِيّ; يَد (originally يَدْيٌ) *The hand*; Relative, يَدِيّ; or يَدَوِيّ; اِبْن or اِبْنَة (originally بَنَوٌ or بَنَوَة) *A son*, or *A daughter*; Relative, اِبْنِيّ; or بَنَوِيّ; اِسْم (originally سِمْوٌ) *A name*; Relative, اِسْمِيّ; or سِمَوِيّ; &c.

RULE TWENTY SIXTH.

If the primitive be a proper name, compounded of two or more words, the first word only should be retained in the Relative. Examples: بَعْلَبَك *The city of Balbec*, (compounded of بَعْل *The name of an idol*, and بَك *The name of a man*;) Relative, بَعْلِيّ; اِمْرُؤُالْقَيْس *The name of a celebrated poet*; Relative, اِمْرِئِيّ; &c. But if the primitive be a patronymic name, or if the first component part of the name be not sufficiently descriptive of the individual, the relative is commonly formed from the second component part. Examples: اِبْن عُمَر *The son of* Omar, (*A man's name*;) Relative, عُمَرِيّ; عَبْدُالْمُطَّلِب *A man's name*; Relative, مُطَّلِبِيّ; &c. And sometimes the relative is formed from the Measure فَعْلَل, by selecting the necessary number of letters from both component parts; and by adding the termination يَاي مُشَدَّد.

Examples:

Examples: عبد الشمس *A man's name*; Relative, عبشمي عبد القيس *A man's name*; Relative, القيسي; or عبقسي; امرؤ القيس *A man's name*; Relative, مرقسي; &c.

RULE TWENTY SEVENTH.

If the primitive be the name of any part of the body, the Relative may be formed from the Measure فعال. Examples: انف *The nose*; Relative, اناف *A man having a large nose*; راس *The head*; Relative, رواسي *A man having a large head*; عضد *The arm*; Relative, عضادي *A man having large, or strong arms*; &c. Or it may be formed from the primitive, by introducing the letters ان, before the termination يای مشدد, which is the sign of the Relative. Examples: شعر *The hair*; Relative, شعراني *Having much hair*; لحيه *The beard*; Relative, لحياني *Having a large beard*; &c. This last species of the relative is often formed, in the Persian language, from primitive nouns of every species. Examples: دير; ديراني; روح; روحاني; رب; رباني; حق; حقاني; &c.

RULE TWENTY EIGHTH.

The letter يای نسبي or يای مشدد is sometimes added to nouns having naturally a plural sense; for the purpose of restricting that sense to the singular number. Examples: عرب *The Arabians* عربي *An Arabian*; ترك *The Turks*, and *Tartars*; تركي *A Turk*, or *A Tartar*; حبش *The Ethiopians*; حبشي *An Ethiopian*; &c. And sometimes, when added to simple adjectives, or nouns of excess, it does, itself, denote excess. Examples: احمر *Red*; احمري *Very red*; علام *Very wise*; علامي *Most exceedingly wise*; &c. (N. B. The reader will perceive, on reference to the preceding rule, that the Relative does there, also, denote excess.)

CONCLUSION.

The preceding are all the rules for the formation of the Relative noun, that need be inserted in this work; and many readers may possibly be of opinion, that most of these rules might have been omitted. I shall observe, however, that as I have not hitherto inserted any rule of Arabic Grammar, that may not be occasionally observed to operate in the Persian language; so the operation of almost every rule will be found, after examination, to be more extensive, than many Persian scholars may possibly, at first, be disposed to admit.

The rules for the formation of the Arabic Relative are, however, less *important* than any of those rules of Arabic Grammar that have hitherto been inserted in this work: and though I recommend an attentive perusal of these rules to every learner, I am aware that they need not be committed to memory; since an occasional reference to each rule, as it may occur to the learner's observation in the course of his progress, will sufficiently answer every useful purpose.

To the rules for the formation of the relative, Arabian Grammarians usually subjoin those applicable to the formation of the تصغير or *Diminutive;* but this noun occurs so rarely in the Persian language, that it would be useless to insert them in this work. I shall, therefore, only observe that Diminutive nouns are commonly formed from the primitive on the Measures فعيل or فعيعل; as رجل *A man;* Diminutive, رجيل *A little man;* فرس *A horse;* Diminutive, فريس or فريسة *A little horse;* عبد *A slave;* Diminutive, عبيد *A little slave;* حسن *A man's name;* Diminutive, حسين, which is also *a man's name; &c.*

مصادر جعلى

OR

*ARTIFICIAL INFINITIVES.**

NOUNS of this class may be formed, at the pleasure of every writer, be subjoining to any Arabic adjective or participle, without exception, and to many substantive nouns, a double ي followed by the letter ت. The noun, so formed, has *invariably* the sense of an infinitive; or, to speak more accurately, of an اسم مصدر; that is, it denotes *the name of an event;* but though Grammarians have authorised its unlimited formation from adjective nouns of every species, the learner will do well to be sparing in the use of this license; and, at an early period of his progress, to reject, in composition, all those words of this class, which have not, already, an established existence, in the common usage of the Persian tongue. To explain by an example. The word كريميّت *Bounty* might doubtless be derived *from the adjective* كريم *Bountiful, according to the rule for the formation of artificial infinitives; and no Grammarian will deny the* accuracy of this derivation; because such infinitives may be accurately formed (as already stated) from *any given adjective without exception:* but as the word كريميّت has seldom, or perhaps never, been used in the Persian language by any eminent writer, I should certainly be disposed to avoid it in composition; and to substitute, in its stead, the word كرم; which is not only equally accurate, but has the farther advantage of being very commonly used.

* I use the term ARTIFICIAL INFINITIVES, to denote those substantive nouns, (more or less common in every tongue) which are formed from adjective nouns; as *goodness* from *good;* but adjectives are commonly derivative in the Arabic language; and hence, the name of every event may be expressed, in that Language, by either of two substantive nouns; of which one is the *source* of the adjective, and the other is *derived from it.* The same thing happens frequently in the English tongue; as *fear; fearful; fearfulness; bounty; bounteous; bounteousness;* &c.

I AM convinced, however, that thofe Perfian writers who underftand the Arabic language, do often make ufe of artificial infinitives; and indeed of *Arabic words of every fpecies*, whether they have, or have not, an eftablifhed exiftence in the common ufage of Perfian tongue; and to this caufe I afcribe the frequent ufe, by individual authors, of Arabic words which are almoft entirely peculiar to themfelves; a vice, more common I believe in the Perfian language, than it is, perhaps, in any other tongue. The following artificial infinitives are formed from primitive nouns of every fpecies; but fome of them have feldom, or perhaps never, been ufed in the Perfian language; and confequently ought, in my opinion, to be avoided in compofition, for the reafon already affigned.

ARTIFICIAL INFINITIVES FORMED FROM ACTIVE PARTICIPLES.

خادمیّة	Service.	منعمیّة	Beftowing.	معلّمیّة	Inftruction.
متفرّقیّة	Difperfion.	موافقیّة	Being fuitable.	متقاربیّة	Proximity.
متّحدیّة	Singlenefs. Union.	منقادیّة	Obedience.	مترجمیّة	Tranflation.

ARTIFICIAL INFINITIVES FORMED FROM PASSIVE PARTICIPLES.

معبودیّة	Being worfhipped.	مدرکیّة	Comprehenfion.	مباحیّة	Being lawful.
مجرّدیّة	Solitude, or Nakednefs.	مخاطبیّة	Being addreffed.	متعارفیّة	Celebrity.

ARTIFICIAL

ARTIFICIAL INFINITIVES FORMED FROM SIMPLE ADJECTIVES, AND NOUNS OF SUPERIORITY AND EXCESS.

أحمرية	Rednefs.	فردية	Unity.	حسنية	Beauty.
خجالية	Shame.	جبانية	Coward-ice.	براقية	Splendor.
عبوسية	Morofe-nefs.	سكرانية	Intoxica-tion.	شيطانية	Devilifh-nefs.
مسكينية	Beggary.	سرمدية	Eternity.	افضلية	Superiori-ty.
جهولية	Extreme ignorance.	صديقية	Extreme veracity.	قدوسية	Extreme purity.
أنيسية	Affocia-tion.	وهابية	Extreme liberality.	ضدية	Being dif-cordant.
مرية	Bitternefs.	جاسوسية	Acting as a fpy.	كبارية	Greatnefs.

ARTIFICIAL INFINITIVES, WITH THE PRIMITIVES FROM WHICH THEY ARE FORMED; WHETHER SUBSTANTIVE NOUNS, OR OTHER WORDS.

إنسان	A man.	إنسانية	Humani-ty.	رجل	A man.
رجولية	Manlinefs, or Virili-ty.	طفل	A child.	طفولية	Child-hood.
خصوص	Being par-ticular.	خصوصية	Particula-rity.	عموم	Being ge-neral.

عمومية

عُمُومِیَّه	Generality.	حَجَر	A stone.	حَجَرِیَّه	Being stony.
کَیْف	How?	کَیْفِیَّه	Quality, or Mode.	مَا	What?
مَاهِیَّه مَاهِیَّه	Nature, Quality, or Essence.	هُو	He or It.	هُوِیَّه	Existence. (literally, It-ism.)

OF GENDER.

تَای تَانِیث

THERE are two genders in the Arabic language; the MASCULINE, and the FEMININE; of which the second is distinguished by the presence, and the first by the absence, of the terminations تَای تَانِیث; or اَلِف مَقْصُوره; or اَلِف مَمْدُوده. The letter تَای تَانِیث is commonly changed into ه in the Persian language; as ضَارِبَه for ضَارِبَت، قَائِمَه for قَائِمَت; &c; and is regularly applicable to participles and adjectives of every description; with the exception of those adjectives which will be noticed hereafter. The following are examples of Arabic participles and adjectives, of which the feminine is formed from the masculine, by adding the letter ة.

ACTIVE PARTICIPLES.

Feminine.	*Masculine.*	*Meaning.*	*Feminine.*	*Masculine.*	*Meaning.*
ضَارِبَه	ضَارِب	A beater.	مُنْصِفَه	مُنْصِف	Doing justice.
مُهَذِّبَه	مُهَذِّب	Arranging.	مُتَقَدِّمَه	مُتَقَدِّم	Preceding.

مطالبه	مطالب	A seeker.	متنازعه	متنازع	Contentious.
متحرزه	متحرز	Seeking refuge.	منزویه	منزوی	Chusing retirement.
مستغفره	مستغفر	Asking pardon.	مترجمه	مترجم	A translator.

PASSIVE PARTICIPLES.

Feminine.	*Masculine.*	*Meaning.*	*Feminine.*	*Masculine.*	*Meaning.*
منظوره	منظور	Viewed.	محکمه	محکم	Strengthened.
مأدبه	مأدب	Taught manners; Educated; &c.	متصرفه	متصرف	Used.
مخاطبه	مخاطب	Addressed.	متداوله	متداول	Successively adopted by one man after another.
معتمده	معتمد	Reclined on.	مستجابه	مستجاب	Accepted.

ADJECTIVE NOUNS.

Feminine.	*Masculine.*	*Meaning.*	*Feminine.*	*Masculine.*	*Meaning.*
جمیله	جمیل	Beautiful.	سیده	سید	A chieftain.
حقه	حق	True.	صلبه	صلب	Robust.

حسنه

حَسَنَة	حَسَن	Good, or Virtuous.	خَشِنَة	خَشِن	Rough, Austere.
صِرْفَة	صِرْف	Pure, Unmixed.	جَبَانَة	جَبَان	A coward.
بَرَّاقَة	بَرَّاق	Shining.	عَبُوسَة	عَبُوس	Morose.
فَرْحَانَة	فَرْحَان	Joyful.	جَاسُوسَة	جَاسُوس	A spy.
مِسْكِينَة	مِسْكِين	A beggar.	عَرَبِيَّة	عَرَبِي	An Arabian.

MANY nouns, ending with ة not radical, are also feminine by termination; as غُرْفَة *A window*; ظُلْمَة *Darkness*; نَاقَة *A she camel*; مَلَائِكَة, the plural of مَلَك *An angel*; &c. and all names of females, as well as every adjective used to denote an attribute peculiar to females, are feminine by sense; without the least regard to the termination; as هِنْد *A woman's name*; لَابِن *Milch*; حَائِض *Menstruous*; &c.

أَلِف مَقْصُورَة.

THE letter أَلِف مَقْصُورَة, or short *Alif*, is sometimes written in the form of الف; as عَصَا *A staff*; and more generally in the form of ي with الف placed over it; as بُشْرَى *Glad tidings*; قُرْبَى *Vicinity*; &c. Its occurrence at the end of a word, as a letter not radical, very frequently (but not invariably) marks the feminine gender; and it is regularly applicable to nouns of superiority; or, in other words, to the اِسْم تَفْضِيل formed on the Measure أَفْعَل; the feminine gender of that noun being invariably formed on the Measure فُعْلَى.

EXAMPLES.

EXAMPLES.

Feminine.	Masculine.	Meaning.	Feminine.	Masculine.	Meaning.
فُضْلَى	أَفْضَل	More or most excellent.	عُظْمَى	أَعْظَم	Greater, or Greatest.
كُبْرَى	أَكْبَر	Greater, or Greatest.	عُلْيَا	أَعْلَى	Higher, or Highest.
دُنْيَا	أَدْنَى	Nearer, or Nearest.	قُصْوَى	أَقْصَى	More or most remote.

The letter الفِ مَقْصُورَه, as a mark of the feminine gender, is also found to occur, *first*, in certain feminine adjectives formed on the measure فُعْلَى, which do not admit of the masculine gender; as أُنْثَى *Female;* خُنْثَى *A hermaphrodite;* حُبْلَى *Pregnant; secondly,* in many substantive nouns formed on the measures فُعْلَى; or فُعْلَى; as سُكْنَى *Residence;* شُورَى *Counsel;* رُؤْيَا *A dream;* أُرْبَى *A calamity; &c. thirdly,* in many feminine adjective nouns formed on the measure فَعْلَى, of which the masculine is فَعْلَان; as سَكْرَان and سَكْرَى *Drunk;* غَضْبَان and غَضْبَى *Angry;* عَطْشَان and عَطْشَى *Thirsty; &c.* and *finally,* in many other nouns formed on various measures, whether of the singular, or of the plural number; as هَيُولَى *The essence, or first principle of every thing material;* Measure فَعُولَى; مَرْضَى; the plural of مَرِيض *Sick;* Measure فِعْلَى; فِكْرَى *Thought;* (an infinitive) Measure فِعْلَى &c.

اَلِفِ مَمْدُودَه

The letter اَلِفِ مَمْدُودَه, or the lengthened *Alif,* is written in the form of الف followed by ء *a*; and has a sound considerably longer than that of اَلِفِ مَقْصُورَه. It occurs in many Arabic nouns substantive

ſubſtantive and adjective; ſingular and plural; and is regularly applicable to ſimple adjectives ſignificant of color; or of perſonal defects; ſuch adjectives, being formed in the maſculine, on the Meaſure أَفْعَل; and in the feminine gender, on the Meaſure فَعْلاء.

EXAMPLES.

Feminine.	Maſculine.*	Meaning.	Feminine.	Maſculine.	Meaning.
بَيْضاء	أَبْيَض	White.	سُوداء	أَسْوَد	Black.
خَضْراء	أَخْضَر	Green.	حَمْراء	أَحْمَر	Red.
صَفْراء	أَصْفَر	Yellow.	سَمْراء	أَسْمَر	Straw colored.
صَمّاء	أَصَمّ	Deaf.	بَكْماء	أَبْكَم	Dumb.

Of the occurrence of this termination in ſubſtantive nouns, the word هَيْجاء *War*; furniſhes one of many examples, that might be adduced.*

* It ſhould be obſerved, that the Perſians often reject همزه from الف ممدوده; and thus convert it into الف مقصوره; as بَيْضا, for بَيْضاء *White*; صَحْرا for صَحْراء *A deſart*; &c. It ſhould alſo be obſerved that there are many Arabic nouns irregularly feminine; ſuch as يَمِين *An oath*; سِلاح *Armour*; ضِلَع *A rib*; شِمال *The left hand*; &c. and that ſome adjectives are common to both genders, without any change of termination; ſuch as قَتِيل *Slain*; صَبُور *Patient*; and a good many other adjectives formed on the Meaſures فَعِيل or فَعُول.

OF NUMBER.

THERE are three diſtinctions of Number in the Arabic language; the SINGULAR, واحد or مفرد; the DUAL, تثنیه or مثنّا (the firſt word being the infinitive, and the ſecond the paſſive participle) and the PLURAL جمع.

FORMATION OF THE DUAL NUMBER.

IN the nominative caſe, the DUAL is formed from the SINGULAR NUMBER, by adding the letters ان; and in the relative and objective caſes, the letter الف is changed into یا. The letters الف and یا, are invariably quieſcent in the Dual Number; and follow the vowel فتح, which is given to the *laſt letter* of the ſingular noun. The letter نون of the Dual Number ſhould properly be moveable by the vowel کسره; but, being final, it is rendered quieſcent in the Perſian language. The Dual in *Alif Noon* is very rarely uſed by the Perſians; becauſe it would be often impoſſible to diſtinguiſh that form of the Dual, from the Perſian Plural; which alſo ends in *Alif Noon*. The word توامان *Twins*; derived from توام *A twin*; furniſhes, indeed, the only example of an Arabic noun having this form of the Dual, which I remember to have ſeen in the Perſian language. The Dual in *Ya Noon*, is very commonly uſed; and is ſometimes formed from either of two nouns, directly oppoſed to each other, as the *Eaſt*, and the *Weſt*; in order to convey the ſenſe of both.

EXAMPLES.

Singular.	*Dual.*	*Meaning.*	*Singular.*	*Dual.*	*Meaning.*
جانب	جانبین	Both ſides.	عسکر	عسکرین	Both armies.

طرف

طَرَف	طَرَفَيْن	Both sides.	زُلْف	زُلْفَيْن	Both curls.
كَوْن	كَوْنَيْن	Both worlds.	مَشْرِق	مَشْرِقَيْن	The East and West.
شَمْس	شَمْسَيْن	The Sun and Moon.	مَغْرِب	مَغْرِبَيْن	The East and West.
قَمَر	قَمَرَيْن	The Sun and Moon.	خَافِق	خَافِقَيْن	Both Horizons. (The East and West.)

THE FOLLOWING ARE THE RULES OF PERMUTATION, OR REJECTION, APPLICABLE TO THE FORMATION OF THE DUAL NUMBER.

RULE FIRST.

EVERY radical الف, occurring after two letters, must be changed into واو; unless it be subject to the operation termed اِمَالَ. Examples: اِلَى *Until;* Dual اِلَوَان, and اِلَوَيْن; عَلَى *Upon;* Dual عَلَوَان, and عَلَوَيْن; اِذَا *Whenever;* Dual, اِذَوَان, and اِذَوَيْن; &c.

RULE SECOND.

EVERY radical الف, occurring after two letters, must be changed into يا, if it be subject to the operation termed اِمَالَ. Example: بَلَى or بَلَى *Yes;* Dual, بَلَيَان, and بَلَيَيْن. (N. B. The word اِمَالَ signifies *Causing to incline;* and by the effect of the اِمَالَ, الف is made to assume the form and sound of يا; in such examples as these: بَلَى or بَلَى *Yes;* لَاكِن or لَيكِن *But;* حُبْلَى or حُبْلَى *A woman's name;* لَيْلَى or لَيْلَى *A woman's name;* &c.)

RULE

RULE THIRD.

Every permuted الف, occurring as the third letter of a word, must be changed into واو; provided the radical letter so permuted into الف shall not be known. Example: دَدَا *Gaming;* Dual دَدَوَانِ, and دَدَوَيْنِ. (N. B. The letter الف, in the word دَدَا, is unquestionably permuted; because الف is incapable of being a radical letter in any triliteral noun. It is impossible, however, to discover whether it were originally واو, or يا; and therefore it is changed into واو in the Dual number, by the above rule.)

RULE FOURTH.

Every permuted الف, occurring as the third letter of a word, must resume its original form; if the radical letter so permuted into الف shall be certainly known. Examples: رِضَا (originally رِضَوٌ) *Acquiescence;* Dual رِضَوَانِ, and رِضَوَيْنِ; عَصَا (originally عَصَوٌ) *A staff;* Dual عَصَوَانِ, and عَصَوَيْنِ; رَحًى (originally رَحَيٌ) *A millstone;* Dual رَحَيَانِ, and رَحَيَيْنِ; فَتًى (originally فَتَيٌ) *A youth;* Dual فَتَيَانِ, and فَتَيَيْنِ; &c.

RULE FIFTH.

Every permuted الف, occurring after three or more letters, must be changed into يا. Examples: مُصْطَفًى *Chosen;* or *Selected;* (*A man's name*) Dual مُصْطَفَيَانِ, and مُصْطَفَيَيْنِ; مُرْتَضًى *A man's name;* Dual مُرْتَضَيَانِ, and مُرْتَضَيَيْنِ; &c.

RULE SIXTH.

Every الف, which is itself not radical, and which is not permuted from a radical letter, must be changed into يا. Examples: أَرْطَى *A species of tree;* Measure فَعْلَى; Dual أَرْطَيَانِ, and أَرْطَيَيْنِ; حُبْلَى *Pregnant;* (*A woman's name,*) Dual حُبْلَيَانِ, and حُبْلَيَيْنِ; &c.

RULE SEVENTH.

Every radical همزه, following the letter الف at the end of a word, must be retained. Example: قُرَّاءٌ *A reader; or Devotee;* Measure فُعَّالٌ; Dual قُرَّاءَانِ; and قُرَّاءَيْنِ. But if it be a sign of the feminine gender, it must be changed into واو. Examples: حَمْرَاءُ *Red;* Dual حَمْرَاوَانِ; and حَمْرَاوَيْنِ; سَوْدَاءُ *Black;* Dual سَوْدَاوَانِ; and سَوْدَاوَيْنِ; &c.

RULE EIGHTH.

Every permuted همزه, following the letter الف at the end of a word, may be accurately retained, or changed into واو. Examples: كِسَاءٌ (originally كِسَاوٌ) *A blanket;* Dual كِسَاءَانِ and كِسَاءَيْنِ; or كِسَاوَانِ; and كِسَاوَيْنِ; رِدَاءٌ (originally رِدَايٌ) *A sheet;* Dual رِدَاءَانِ; and رِدَاءَيْنِ; or رِدَاوَانِ; and رِدَاوَيْنِ; &c.

RULE NINTH.

If the last letter of a word be rejected in the singular number, it must be resumed in the dual, if it be resumed in the singular number before the genetive case. Examples: أَبٌ (originally أَبَوٌ) *A father;* أَبُوهُ *His father;* أَبَوَانِ and أَبَوَيْنِ *Both parents;* أَخٌ (originally أَخَوٌ) *A brother;* أَخُوهُ *His brother;* أَخَوَانِ and أَخَوَيْنِ *Both brothers; &c.*

RULE TENTH.

If the rejected letter be not resumed before the genetive case, it will not be resumed in the dual number. Examples: يَدٌ (originally يَدْيٌ) *The hand;* يَدُهُ *His hand;* يَدَانِ and يَدَيْنِ *Both hands;* دَمٌ (originally دَمْيٌ) *Blood;* دَمُهُ *His blood;* دَمَانِ and دَمَيْنِ *Both bloods; &c.*

RULE ELEVENTH.

THE letter نون of the dual number must be invariably rejected before the genetive case. Examples: حوال *The environs of any thing*; حوالا and حوالي *Its environs on both sides*; قدم *The foot*; قدماك and قدميك *Both thy feet*; &c.

OF THE PLURAL NUMBER.

ARABIC plurals are divided into two classes, termed جمع صحيح or جمع سالم THE PERFECT PLURAL; and جمع مكسر OR THE BROKEN, AND IMPERFECT FORM OF THE PLURAL. The PERFECT PLURAL is of two kinds; the first being formed from the singular by adding the letters *Wao Noon* for the nominative, and *Ya Noon* for the relative and objective cases; and the second being formed from the singular by adding ات. The letters *Wao* or *Ya*, when used to form the plural number, are invariably simple long vowels; and, consequently, follow their homogeneous vowel points. The letter نون should properly be moveable by the vowel فتحه; but, being final, it is rendered quiescent in the Persian language.

MASCULINE PERFECT PLURAL IN ون OR ين.

THE plural in *Wao* or *Ya Noon* is rarely used by the Persians; and in the Arabic language, its application is guided and restricted by the following rules.

RULE FIRST.

THE plural in *Wao* or *Ya Noon* is regularly applicable to all masculine proper names of the rational species; (or, in other words, to the names of men;) with some few exceptions that are of no importance. Examples زيد *A man's name*; Plural زيدون, and زيدين; عمر *A man's name*; Plural عمرون and عمرين; بكر *A man's name*; Plural بكرون and بكرين; &c.

RULE

RULE SECOND.

It is regularly applicable, (with the exceptions mentioned in the third rule,) to every masculine adjective or participle, denoting an attribute peculiar to rational beings. Examples: صالح *Virtuous*; Plural صالحون; and صالحين; عادل *Just*; Plural عادلون; and عادلين; صائم *Keeping lent*; or *Fasting*; Plural صائمون; and صائمين; حاكم *A ruler*; Plural حاكمون; and حاكمين; &c.

RULE THIRD.

It is not applicable to any adjective having the masculine gender formed on the Measure فعلان; and the feminine gender formed on the Measures فعلى; as سكران and سكرى *Drunk*; or to any adjective having the masculine gender formed on the Measure أفعل; and the feminine gender formed on the Measure فعلاء; as احمر and حمراء *Red*; or to any adjective common to both genders; as قتيل *Slain*; صبور *Patient*; and others of the same description.

RULE FOURTH.

It is regularly applicable to diminutive nouns of every species. Examples: احيمر *A little red*; Plural احيمرون; and احيمرين; سكيران *A little drunk*; Plural سكيرانون; and سكيرانين; قتيّل The Diminutive, formed from قتيل *Slain*; Plural قتيّلون; and قتيّلين; &c. And also to Relative Nouns, formed from the primitive by adding a double *Ya*. Examples: بصري *An inhabitant of Busrah*; Plural بصريون; and بصريين; كوفي *An inhabitant of Koofa*; Plural كوفيون; and كوفيين; &c.

RULE FIFTH.

It is very commonly applicable to nouns ending in یْ; when that letter follows the vowel فتحَہ, and occurs practically after two letters; but, in the original form of the word, after three letters of which the third has been rejected. Examples: سَنَۃٌ *A year;* (originally سَنَوَۃٌ,) Plural سِنُوْنَ; and سِنِیْنَ; قُلَۃٌ *A small wooden ball;* (originally قُلَوَۃٌ,) Plural قُلُوْنَ; and قُلِیْنَ; کُرَۃٌ *Any thing round;* (originally کُرَوَۃٌ,) Plural کُرُوْنَ; and کُرِیْنَ; فِئَۃٌ *A tribe;* (originally فِئَیَۃٌ,) Plural فِئُوْنَ; and فِئِیْنَ; مِائَۃٌ *A hundred;* (originally مِئَیَۃٌ,) Plural مِائُوْنَ; and مِئِیْنَ; &c.

RULE SIXTH.

It is irregularly applicable to a good many words, not included in any of those classes mentioned in the preceding rules: such as اَرْضٌ *Land;* Plural اَرَضُوْنَ; and اَرَضِیْنَ; عَالَمٌ *The world;* Plural عَالَمُوْنَ; and عَالَمِیْنَ; اَہْلٌ *A relation;* Plural اَہْلُوْنَ; and اَہْلِیْنَ; اَبٌ *A father;* Plural اَبُوْنَ; and اَبِیْنَ; اَخٌ *A brother;* Plural اَخُوْنَ; and اَخِیْنَ.

The general rules of the اِعْلَال and تَخْفِیْف will be found to account for most of the permutations and rejections, that occur in the formation of this form of the Plural Number; and it is therefore only necessary to observe on this subject, that the letter نُوْن, as in the Dual number, is invariably rejected before the genetive case. Examples: سَاکِنُوْ مِصْرٍ *The inhabitants of Egypt;* بَنِیْ عَمٍّ *The children of one's uncle;* &c.

FEMININE PERFECT PLURAL IN اتْ.

The application of this form of the plural is guided and restricted by the following rules.

RULE

RULE FIRST.

It is regularly applicable to all proper names of the female sex, without exception. Examples: هِنْد *A woman's name;* Plural هِنْدَات ; زَيْنَب *A woman's name;* Plural زَيْنَبَات ; سَلْمَى *A name given by the poets to their mistresses;* Plural سَلْمَيَات ; سَوْدَاء *A woman's name;* Plural سَوْدَاوَات ; &c.

RULE SECOND.

It is regularly applicable to every word ending with the termination ة , even though it should be a masculine proper name, as حَمْزَة ; or a noun common to both genders, as عَلَّامَة ; فَهَّامَة ; &c. (N. B. The termination ة , in the event of its occurrence, must be invariably rejected before the plural in ات can be accurately formed.) Examples: عَزَّة *A woman's name;* Plural عَزَّات ; مُسْلِمَة *A woman's name;* Plural مُسْلِمَات ; عَابِدَة *A female devotee;* Plural عَابِدَات ; حَسَنَة *A beautiful woman;* Plural حَسَنَات ; غُرْفَة *A window;* Plural غُرُفَات ; حَمْزَة *A man's name;* Plural حَمَزَات ; طَلْحَة *A man's name;* Plural طَلَحَات ; عَلَّامَة *A very learned man or woman;* Plural عَلَّامَات ; رَبْعَة *A handsome, or well formed, man or woman;* Plural رَبَعَات ; &c.

RULE THIRD.

It is regularly applicable to every adjective noun feminine by the terminations *Alife Muksoora*, or *Mumdooda;* with the exception of those formed on the Measure فَعْلَى ; Masculine فَعْلَان ; as سَكْرَان and سَكْرَى *Drunk;* or on the Measure فَعْلَاء ; Masculine اَفْعَل ; as اَحْمَر and حَمْرَاء *Red.* Examples: حُبْلَى *Pregnant;* Plural حُبْلَيَات ; نُفَسَاء *A woman not yet recovered after childbirth;* Plural نُفَسَاوَات . (N. B. The adjectives حُبْلَى and نُفَسَاء , denoting attributes peculiar to the female sex, are therefore defective in the masculine gender.)

RULE FOURTH.

It is regularly applicable to every ſubſtantive noun feminine by the terminations أَلِفْ مَقْصُورَه ; and أَلِفْ مَمْدُودَه ; provided that ſubſtantive ſhall not be *the name of a man*. Examples: بُشْرَى *Glad tidings;* Plural بُشْرَاوَات ; ضَرَّاء *An injury;* Plural ضَرَّاوَات ; &c.

RULE FIFTH.

It is regularly applicable to thoſe ſubſtantive nouns, being common to both genders, which admit not of the broken or imperfect form of the Plural. Examples: أَلِفْ *The letter Alif;* Plural أَلِفَات ; بَا *The letter Ba;* Plural بَاءَات ; &c.

RULE SIXTH.

It may be formed from moſt adjective nouns of the maſculine gender, which denote attributes not applicable to rational beings. Examples: صَافِن *A horſe ſtanding on three legs;* Plural صَافِنَات ; مَاضِي *Paſſing;* or *Paſt;* Plural مَاضِيَات ; &c.

RULE SEVENTH.

It is applicable to many ſubſtantive nouns of the quinqueliteral claſs; ſuch as سُرَادِق *A veil;* Plural سُرَادِقَات ; سَفَرْجَل *A quince;* Plural سَفَرْجَلَات ; &c. And to many ſubſtantive nouns, being already in the plural number under ſome of its imperfect forms, from which, no ſecond form of the broken or imperfect plural can be derived. Examples: رِجَالَات , the plural of رِجَال , the plural of رَجُل *A man;* بُيُوتَات , the plural of بُيُوت , the plural of بَيْت *A houſe;* صَوَاحِبَات , the plural of صَوَاحِب , the plural of صَاحِبَه *A female companion;* &c.

RULE

RULE EIGHTH.

It is irregularly applicable to many nouns, not feminine by sense or termination, but merely by the authority of prescription alone. Examples: أَرْض *Land;* Plural أَرَضَات; عُرْس *A marriage feast;* Plural عُرُسَات; شِمَال *The left hand;* Plural شِمَالَات; سَمَاء *The heavens;* Plural سَمَاوَات; &c. (N. B. All these nouns are of the feminine gender.)

THE FOLLOWING ARE THE RULES OF PERMUTATION AND REJECTION, APPLICABLE TO THIS FORM OF THE PERFECT PLURAL.

RULE FIRST.

If the final radical of a word ending with the termination ة shall be rejected in the singular number, the rejected letter must be resumed in the plural, provided the first letter of the word be moveable the vowel فَتْح. Examples: أَمَة *A female slave;* (originally أَمَوَة;) Plural أَمَوَات; ضَعَة *A species of tree;* (originally ضَعَوَة;) Plural ضَعَوَات; &c. But the contrary may sometimes be observed to occur. Example: ذَات *A person;* (originally ذَوَوَة;) Plural ذَوَات; not ذَوَوَات.

RULE SECOND.

But if the first letter be moveable by the vowel كَسْرَه, the rejected letter should not be resumed. Examples: مِائَة *A hundred;* (originally مِئْيَة;) Plural مِئَات; رِئَة *The lungs;* (originally رِئْيَة;) Plural رِئَات; &c. The rejected letter, in this case, is, however, occasionally resumed. Example: عِضَة *A tribe;* (originally عِضْوَة;) Plural عِضَوَات.

RULE

RULE THIRD.

And if the first letter be moveable by the vowel ضمہ, the rejected letter should not be resumed. Examples: كُرَةٌ *A globe;* (originally كُرَوَةٌ;) Plural كُرَاتٌ; لُغَہٌ *A word;* (originally لُغْوَةٌ;) Plural لُغَاتٌ; بِنْتٌ *A daughter;* (originally بَنَوَةٌ;) Plural بَنَاتٌ; &c. But its resumption may be occasionaly observed to occur; as, أُخْتٌ *A sister;* originally أَخَوَةٌ; Plural أَخَوَاتٌ.

RULE FOURTH.

The vowel فتحہ must be given to the medial radical of every feminine substantive noun formed on the measures فَعْل or فَعْلَہ; provided the word so formed shall neither be مُعْتَلِ عَيْن; nor مُضَاعَف. Examples: أَرْض *Land;* Plural أَرَضَاتٌ; رَكْوَةٌ *A flaggon;* Plural رَكَوَاتٌ; ظَبْيَةٌ *A female deer;* Plural ظَبَيَاتٌ; &c.

RULE FIFTH.

And if it be formed on the measures فِعْل or فِعْلَہ, the medial radical may receive either of the vowels فتحہ; or كسرہ; with equal accuracy. Examples: قِدْر *A pot;* or *kettle;* Plural قِدَرَاتٌ; or قِدِرَاتٌ; نِعْمَہ *Bounty;* Plural نِعَمَاتٌ; or نِعِمَاتٌ; رِجْل *The foot;* Plural رِجَلَاتٌ; or رِجِلَاتٌ; &c. But if the word be of that class termed نَاقِص وَاوِي, or if it be اَجْوَف, it must receive the vowel فتحہ; or the mark سكون. Examples: رِشْوَةٌ *A bribe;* Plural رِشَوَاتٌ; or رِشْوَاتٌ; حِيلَہ *A stratagem;* Plural حِيَلَاتٌ; or حِيْلَاتٌ; دِيمَہ *A cloud constantly raining without thunder or lightning;* Plural دِيَمَاتٌ; or دِيْمَاتٌ; &c.

RULE SIXTH.

If it be formed on the Measure فُعْل or فُعْلَہ, it may receive the

the vowels فتحه ; or ضمه ; with equal accuracy. Examples: عُرْس *A marriage feast;* Plural عُرُسَات ; or عُرْسَات ; خُطْوَة *A step;* Plural خُطُوَات ; or خُطَوَات ; حُجْرَة *A cell;* Plural حُجُرَات ; or حُجَرَات ; &c. But if it be اجوف ; or ناقص يائي ; it must receive the vowel فتحه ; or the mark سكون. Examples: دُولَة *Plunder;* Plural دُوَلَات ; or دُوْلَات ; كُلْيَة *The kidneys;* Plural كُلَيَات ; or كُلْيَات ; &c.

RULE SEVENTH.

If the primitive thus formed on the Measures فِعْل or فِعْلَة ; or فَعْل ; فَعْلَة or فُعْل ; or فُعْلَة ; shall be an adjective noun; or if it shall be of the class termed مُضَاعَف ; the medial radical must receive the mark سكون. Examples: صَعْبَة *Difficult;* Plural صَعْبَات ; عِلْج *A Gubr;* or *Worshipper of fire;* Imperfect Plural عُلُوج ; Second Plural عِلْجَات ; حُلْوَة *Sweet;* Plural حُلْوَات ; مَرَّة *A time* or *period;* Plural مَرَّات ; &c.

جمع مكسر

OR

IMPERFECT PLURAL.

The جمع مكسر or BROKEN and IMPERFECT PLURAL has been divided into two classes; of which the first is termed جمع قلت , or THE PLURAL OF PAUCITY; and the second جمع كثرت , or THE PLURAL OF MULTITUDE. The Plural of Paucity is stated by Arabian writers to be applicable to any number, not less than three or more than ten; and the Plural of multitude is said to be applicable to every number above ten. In the Persian language, both Plurals are indiscriminately applied to the number three, and every superior number; and it may be questioned whether the distinction here stated between the Plural of Paucity, and the Plural of Multitude, be invariably (though I suppose it is generally) observed by the Arabs themselves.

جمع قلت

OR

THE PLURAL OF PAUCITY.

The plural of paucity is invariably formed on one of the four following Meaſures: افعال ; or افعله ; or افعل ; or فعله. Of theſe, the firſt form is of more common occurrence in the Perſian language than the ſecond; the ſecond form occurs more frequently than the third; and the third occurs more frequently than the fourth, which is very rarely uſed. The formation of plurals, on each of theſe meaſures, is guided and reſtricted by the following rules.

Measure First افعال.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every اجوف, whether ſubſtantive or adjective, which is formed on the Meaſure فعل ; as in the following examples.*

SUBSTANTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اضواء	ضوء	Light.	افياء	فيء	A ſhadow.
ايام	يوم	A day.	انواع	نوع	A ſpecies; or kind.
اثواب	ثوب	A garment.	افواج	فوج	An army.

* I believe that no rule of the Imperfect Plural is regularly applicable, by analogy, to all the nouns of any given claſs; but as many rules are ſtated to be ſo applicable, by moſt Grammarians, I ſhall take the fact for granted, at preſent; and aſſign, hereafter, the reaſons which induce me to believe, that no form of the Imperfect Plural can be accurately applied to any given noun, except by the authority of preſcription alone.

اطوار

أَطْوَار	طَوْر	A mode, or manner.	أَقْوَال	قَوْل	A ſpeech.
أَصْوَات	صَوْت	A ſound.	أَطْوَاق	طَوْق	A collar.
أَلْوَاح	لَوْح	A table, or plank.	أَشْوَاك	شَوْك	A thorn.
أَثْوَار	ثَوْر	A bull.	أَلْوَان	لَوْن	Color.
أَفْوَاه	فُوه	The mouth.	أَقْوَام	قَوْم	A tribe.
أَنْوَار	نَوْر	A bloſſom.	أَمْوَاج	مَوْج	A wave.
أَهْوَال	هَوْل	Fear.	أَسْيَاف	سَيْف	A ſword.
أَذْيَال	ذَيْل	A ſkirt.	أَدْيَار	دَيْر	A Chriſtian church.
أَعْيَاب	عَيْب	A fault.	أَبْيَات	بَيْت	A diſtich.

ADJECTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَعْوَان	عَوْن	An aſſiſtant.	أَزْوَار	زَوْر	Viſiting a ſaint, or his tomb.
أَزْوَاج	زَوْج	A match.	أَوْبَاش (originally أَبْوَاش)	بَوْش	Sociable; or Jolly.

اشياخ

اَشْیَاخ	شَیْخ	An old man.	اَضْیَاف	ضَیْف	A gueſt.
اَعْیَان	عَیْن	The chief of a tribe.	اَغْیَار	غَیْر	A ſtranger.

RULE SECOND.

It is regularly applicable, by analogy, to every noun, whether ſubſtantive or adjective, which is formed on the Meaſure فُعْل; as in the following examples.

SUBSTANTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
اَخْلَاق	خُلْق	Morals.	اَحْزَان	حُزْن	Grief.
اَحْكَام	حُكْم	An order.	اَبْعَاد	بُعْد	Diſtance.
اَصْلَاب	صُلْب	The loins.	اَحْلَام	حُلْم	A dream.
اَسْقَام	سُقْم	Sickneſs.	اَغْصَان	غُصْن	A branch.
اَقْطَار	قُطْر	A quarter of the compaſs.	اَلْطَاف	لُطْف	Kindneſs.
اَسْآر	سُؤْر	Offal.	اَجْزَاء	جُزْء	A portion.
اَقْوَات	قُوْت	Food.	اَرْوَاح	رُوْح	The life; or The ſoul.

اَنْوَار	نُوْر	Light.	اَعْضَاء	عُضْو	A member of the body.
اَلْبَاب	لُبّ	Wisdom.	اَكْمَام	كُمّ	A sleeve.

ADJECTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَكْفَاء	كُفْو	An equal.	اَحْلَاء	حُلْو	Sweet.
اَمْرَار	مُرّ	Bitter.	اَحْرَار	حُرّ	Free.

RULE THIRD.

It is regularly applicable, by analogy, to every noun, whether substantive or adjective, which is formed on the measure فِعْل; as in the following examples.

SUBSTANTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَمْصَار	مِصْر	A city.	اَفْعَال	فِعْل	An action.
اَمْلَاك	مِلْك	Property.	اَجْسَام	جِسْم	A body.
اَثْقَال	ثِقْل	A load.	اَحْمَال	حِمْل	A burden.
اَرْزَاق	رِزْق	Subsistence.	اَشْعَار	شِعْر	Verse.

 استار

أَسْتَار	سِتْر	A veil.	أَفْكَار	فِكْر	Thought.
أَجْرَام	جِرْم	A body.	أَصْنَاف	صِنْف	A kind; or ſpecies.
أَقْسَام	قِسْم	A portion.	آبَار (originally أَبْآر)	بِئْر	A well.
أَوْزَار	وِزْر	A load; or crime.	أَوْرَاد	وِرْد	A ſection of the preſcribed exerciſes of religion, read every day.
أَعْيَاد	عِيد	A Moohummudan feſtival.	أَدْيَان	دِين	Faith, Religion.
أَفْيَال	فِيل	An elephant.	أَحْيَان	حِين	A time.
أَسْرَار	سِرّ	A ſecret.	أَكْمَام	كِمّ	The outward leaf, or covering of a bud.

ADJECTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَبْكَار	بِكْر	A virgin.	أَجْلَاف	جِلْف	An oppreſſor; alſo, Hollow.
أَمْثَال	مِثْل	Reſembling.	أَضْعَاف	ضِعْف	Like.
أَسْفَار	سِفْر	Written. (A book.)	أَحْبَاب	حِبّ	A friend.
أَضْدَاد	ضِدّ	Oppoſite; or Adverſe.	أَنْدَاد	نِدّ	Correſponding; or Similar.

RULE

RULE FOURTH.

It is regularly applicable, by analogy, to every noun whether ſubſtantive or adjective, which is formed on the Meaſure فَعَل; as in the following examples.

SUBSTANTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَحْجَار	حَجَر	A ſtone.	أَشْجَار	شَجَر	A tree.
أَمْرَاض	مَرَض	A diſeaſe; or Sickneſs.	أَقْلَام	قَلَم	A pen.
أَنْفَاس	نَفَس	The breath.	أَثْمَار	ثَمَر	Fruit.
أَفْلَاك	فَلَك	The Heavens.	أَجْمَال	جَمَل	A camel.
أَعْلَام	عَلَم	A banner.	أَصْنَام	صَنَم	An idol.
أَمْطَار	مَطَر	Rain.	أَجْسَاد	جَسَد	The body.
أَخْبَار	خَبَر	Intelligence.	آبَاد	أَبَد	Eternity.
آسَاد	أَسَد	A lion.	آلَام	أَلَم	Pain.
آثَار	أَثَر	A ſign.	آبَاء	أَب	A father.
أَوْثَان	وَثَن	An idol.	أَوْرَاق	وَرَق	A leaf.

اوجاع

اَوْجَاع	وَجَع	Pain.	اَبْوَاب	بَاب	A door.
اَعْوَام	عَام	A year.	اَنْوَار	نَار	Fire.
اَنْيَاب	نَاب	The fore-teeth.	اَعْصَاء	عَصَا	A ſtaff.
اَسْبَاب	سَبَب	A ligature. (A cauſe.)	اَعْدَاد	عَدَد	Reckoning.

ADJECTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَتْبَاع	تَبَع	A follower.	اَخْلَاق	خَلَق	Old clothes.
اَسْلَاف	سَلَف	Anceſtors.	اَخْلَاف	خَلَف	Poſterity; alſo, A ſon.

RULE FIFTH.

It is regularly applicable, by analogy, to every noun, whether ſubſtantive or adjective, which is formed on the Meaſures فَعِل ; فَعُل ; or فُعُل; and alſo to every نَاقِص وَاوِی ; which is formed on the Meaſure فُعُول.

SUBSTANTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَفْخَاذ	فَخِذ	The thigh.	اَعْقَاب	عَقِب	The heel.

اکباد

أكباد	كبد	The liver.	أوعال	وعل	A mountain goat.
أكتاف	كتف	The shoulder.	أعضاد	عضد	The arm.
أعجاز	عجز	The buttocks.	آفاق	أفق	A quarter. (The horizon.)
أعناق	عنق	The neck.	أفلاء	فلو	The colt of a horse, or an aſs, no longer ſuckled by the dam.

ADJECTIVE NOUNS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أنكاد	نكد	Wretched.	أوجال	وجل	Timorous.
أنجاد	نجد	Brave; Courageous.	أيقاظ	يقظ	Vigilant; Awake.
أجناب	جنب	Impure.	أعزال	عزل	Unarmed.
أكفاء	كفو	Alike; Reſembling.	أعداء	عدو	An enemy.

RULE SIXTH.

It is regularly applicable, by analogy, to every ſubſtantive noun formed on the Meaſures فِعَل; or فِعْل.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أعناب	عنب	A grape ſeed.	آرام	إرم	A direction poſt.

 اثناء

اَثْنَانٌ	اِثْنَيْنِ	Monday.	آبَال	اِبِل	A camel.

RULE SEVENTH.

It is regularly applicable, by analogy, to every adjective noun formed on the Measures فَعِيل ; or فَيْعِل .

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَنْصَار	نَصِير	An assistant.	اَمْجَاد	مَجِيد	Venerable.
اَشْرَاف	شَرِيف	Noble.	اَقْرَان	قَرِين	Near.
اَرْذَال	رَذِيل	Mean.	اَبْرَار	بَرِيء	Pure.
اَيْتَام	يَتِيم	A child who has lost its father.	اَكْمَار	كَمِيّ	Bold.
اَلْبَاب	لَبِيب	Wife.	اَشْرَار	شَرِير	Wicked.
اَجْوَاد	جَيِّد	Excellent; Pure.	اَمْوَات	مَيِّت	Dead.
اَخْيَار	خَيِّر	Virtuous.	اَكْيَاس	كَيِّس	Intelligent.

RULE EIGHTH.

It is irregularly applicable, by the authority of prescription, to many nouns substantive or adjective, being formed on the measures فَعْل , which are not of the class termed اَجْوَف ; as mentioned in the first rule.

EXAMPLES.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اَشْخاص	شَخْص	A perſon.	اَرْهاط	رَهْط	A party.
اَفْهام	فَهْم	Underſtanding.	اَعْصار	عَصْر	Time.
اَشْكال	شَكْل	A figure.	اَنْهار	نَهْر	A channel.
اَلْفاظ	لَفْظ	A word.	آناف	اَنْف	The noſe.
آلاف	اَلْف	A thouſand.	آراء (originally اَرْآء)	رَأْي	Underſtanding.
اَوْقات	وَقْت	Time.	اَوْضاع	وَضْع	Placing any thing in any place.
اَوْصاف	وَصْف	An attribute.	اَوْهام	وَهْم	A ſpontaneous conception of the mind.
اَوْقاف	وَقْف	Setting any thing apart for the uſe of the poor.	اَرْباب	رَبّ	A cheriſher.
اَجْداد	جَدّ	A grandfather.	اَبْرار	بَرّ	Virtuous.

RULE NINTH.

It is irregularly applicable, by the authority of preſcription, to certain nouns ſubſtantive or adjective, formed on various meaſures, which need not be detailed.

EXAMPLES.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
اَطْهار	طاهِر	Pure.	اَصْحاب	صاحِب	A companion.
اَشْفار	شَفْرَة	A large knife.	اَنْداب	نَدَبَة	The mark of an old wound.
اَزْهار	زَهْرَة	A blossom.	اَحْداق	حَدَقَة	The pupil of the eye.
اَنْواق	نَاقَة	A she camel.	اَمْرار	مِرّه	Gall.
اَشْياع	شِيْعَة	A Moohummudan Sheeah. (N. B. Shee,ah is the name of a religious sect.)	آدام	اِدام	Any thing eaten with bread.
اَجْنان	جَنان	The heart.	اَجْواد	جَواد	A liberal man; or woman.
اَيْمان	يَمِين	An oath.	اَطْواس	طاؤوس	A peacock.

MEASURE SECOND اَفْعِلَة.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every masculine substantive noun consisting of four letters; provided the third letter be a مدّه ; or simple long vowel. In other words, it is regularly applicable to all those masculine substantive nouns, which are formed on the Measures فَعَال ; فِعَال ; فُعَال ; فَعِيل ; or فَعُول ; &c.

EXAMPLES.

EXAMPLES.

Measure فَعَال.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning
أَطْعِمَة	طَعَام	Food.	أَمْكِنَة	مَكَان	A place.
أَزْمِنَة	زَمَان	Time.	أَمْتِعَة	مَتَاع	Merchandife.
أَشْرِبَة	شَرَاب	Drink.	أَجْوِبَة	جَوَاب	An anfwer.
آوِنَة	أَوَان	A time.	أَدْوِيَة	دَوَاء	A medicine.

Measure فِعَال.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَحْمِرَة	حِمَار	An afs.	أَمْثِلَة	مِثَال	An order.
أَخْمِرَة	خِمَار	A woman's head drefs.	أَمْزِجَة	مِزَاج	Temperament.
أَلْبِسَة	لِبَاس	Clothes.	أَشْعِرَة	شِعَار	A garment worn next the fkin.
أَرْوِقَة	رِوَاق	A houfe.	أَقْيِسَة	قِيَاس	Value; Meafure; Analogy; &c.
أَغْذِيَة	غِذَاء	Food.	أَبْنِيَة	بِنَاء	A building.

آنِيَة	إنَاء	A veſſel.	أَوْعِيَة	وِعَاء	A veſſel.
أَلْوِيَة	لِوَاء	A ſtandard.	أَسِنَّة	سِنَان	A ſpear.
أَزِمَّة	زِمَام	A rein.	أَعِنَّة	عِنَان	A bridle.

MEASURE فُعَال.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَقْمِشَة	قُمَاش	Houſe-hold effects.	أَبْخِرَة	بُخَار	Vapour.
أَغْرِبَة	غُرَاب	A raven.	أَدْخِنَة	دُخَان	Smoke.
أَسْوِلَة	سُؤَال	A queſtion.	أَفْئِدَة	فُؤَاد	The heart.
أَرْوِقَة	رُوَاق	A houſe.	أَدْعِيَة	دُعَاء	A prayer.
أَشِعَّة	شُعَاع	The light of the ſun.	أَذِبَّة	ذُبَاب	A fly.

MEASURES فَعِيل AND فُعُول.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَبْعِرَة	بَعِير	A camel.	أَرْغِفَة	رَغِيف	A cake of bread.
أَنْصِبَة	نَصِيب	A portion.	أَمْسِلَة	مَسِيل	A channel.

اودية

أَوْرِدَه	وَرِيد	The jugular artery.	أَجِنَّه	جَنِين	An embrio.
أَسِرَّه	سَرِير	A throne.	أَدِلَّه	دَلِيل	The road; A proof; &c.
أَخْرِفَه	خَرُوف	A lamb.	أَعْمِدَه	عَمُود	A pillar.

To the preceding examples may be added the words لِسَان *The tongue;* Plural أَلْسِنَه; سِلَاح *Armour;* Plural أَسْلِحَه; عُقَاب *An eagle;* Plural أَعْقِبَه; and اِمَام *Preceding;* Plural أَئِمَّه; but this form of the Plural is irregularly applicable to these words; because the three first are of the feminine gender, and the fourth is an adjective noun.

RULE SECOND.

It is very generally (though not invariably,) applicable to those adjectives of the class termed مُضَاعَف, which are formed on the Measure فَعِيل; and have not the sense of passive participles; and also to some few adjectives of the same class, having that sense; and to some others, which are not of the مُضَاعَف or Homogeneous class.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَشِحَّه	شَحِيح	Covetous.	أَجِلَّه	جَلِيل	Glorious.
أَعِزَّه	عَزِيز	Precious.	أَحِبَّه	حَبِيب	Beloved.
أَظِنَّه	ظَنِين	Suspected.	أَعْيِيَه	عَيِيّ	Stammering.
أَنْجِيَه	نَجِيّ	A confidant.	أَصْبِيَه	صَبِيّ	A child.

RULE

RULE THIRD.

It is irregularly applicable, by the authority of prescription, to a good many nouns, formed on various measures; such as فَعْل ; فِعْل ; فُعْل ; فَعَل ; فَاعِل ; فَاعِلَة ; فَيْعِل ; فَعَلَان ; &c.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَفْرِخَة	فَرْخ	A chicken.	أَوْهِيَة	وَهْي	A rent or fissure.
أَقِدَّة	قَدّ	Stature.	أَقْدِحَة	قِدْح	An unpointed arrow.
أَجْرِيَة	جِرْو	A whelp, or puppy.	أَقِنَّة	قِنّ	A slave whose parents are also slaves.
أَقْرِطَة	قُرْط	An ear-ring.	أَجْرِيَة	جُرْو	A whelp, or puppy.
أَطْبِقَة	طَبَق	A plate for food, &c.	أَبْوِبَة	بَاب	A door.
أَدْوِرَة	دَار	A house.	أَخْوِلَة	خَال	A maternal uncle.
أَقْفِيَة	قَفَا	The back of the neck.	أَبْطِنَة	بَاطِن	The inside of any thing.
أَوْدِيَة	وَادِي	A desert.	أَنْحِيَة	نَاحِيَة	A region; or quarter.
أَعْيِلَة أَعْوِلَة	عَيِّل	The family of a man; or those who depend on him for subsistence.	أَرْمِضَة	رَمَضَان	The month of Ramazan.

Measure Third أَفْعُل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every ſubſtantive noun (except thoſe of the claſs termed أجْوَف) which is formed on the Meaſure فَعْل.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَفْلُس	فَلْس	The ſcale of a fiſh; alſo A ſmall coin.	أَسْهُم	سَهْم	An arrow.
أَكْمُؤ	كَمْء	A muſh-room.	أَوْسُق	وَسْق	A meaſure of corn; &c.
أَدْلٍ	دَلْو	A bucket.	أَظْبٍ	ظَبْي	A deer.
أَيْدٍ	يَد	The hand.	أَضُبّ	ضَبّ	A ſpecies of water lizard.

RULE SECOND.

It is regularly applicable, by analogy, to every ſubſtantive noun conſiſting of four letters, of which the third is a مَدّة, or ſimple long vowel; provided, however, that ſuch ſubſtantive ſhall be feminine by having the letter ة underſtood, though not expreſſed. Theſe ſubſtantive nouns generally occur on the Meaſures فَعَال; فِعَال; فُعَال; or فَعِيل; and the letter ة is known to be underſtood in the primitive, by referring to ſome of its derivatives, (as the diminutive, for example) in which it muſt be expreſſed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اعنق	عناق	A female kid.	اجنح	جناح	A wing.
اذرع	ذراع	A cubit.	اشمل	شمال	The left hand.
اعقب	عقاب	An eagle.	اكرع	كراع	The hoof of a cow; &c.
ايمن	يمين	An oath.	اطرق	طريق	The road.

RULE THIRD.

It is irregularly applicable, by the authority of prefcription, to a good many nouns fubftantive or adjective, formed on fome one or other of the following meafures.

Measures فعل and فعل.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اذؤب	ذئب	A wolf.	ارجل	رجل	The foot.
اقدح	قدح	An unpointed arrow.	اجلف	جلف	Hollow; alfo Mean.
اقفل	قفل	A lock.	اربع	ربع	A fourth part.
اصلب	صلب	The loins.	اقرء	قرء	The menftrual flux.
اكور	كور	A pack faddle.	الب	لب	Wifdom.

MEASURES فُعْلٌ ; فَعِلٌ ; فَعَلٌ ; AND فَعَلَةٌ.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَجْبُل	جَبَل	A hill.	أَحْجُر	حَجَر	A ſtone.
أَزْمُن	زَمَن	Time.	أَعْصٍ	عَصَا	A ſtaff.
أَنْمُر	نَمِر	A panther.	أَكْبُد	كَبِد	The liver.
أَضْبُع	ضَبُع	A hyena.	أَسْبُع	سَبُع	A beaſt of prey.
أَرْقُب	رَقَبَة	The neck.	أَكَم	أَكَمَة	A little hill.
آمٍ	أَمَة	A female ſlave.	أَنْوُق أَوْنُق أَيْنُق	نَاقَة	A ſhe camel.

MEASURES فَعْلٌ AND فَعَلٌ OF THE أَجْوَف CLASS.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَقْوُس	قَوْس	A bow.	أَثْوُب	ثَوْب	A garment.
أَسْيُف	سَيْف	A ſword.	أَعْيُن	عَيْن	The eye.
أَدْوُر أَدْؤُر آدُر	دَار	A houſe.	أَنْوُر	نَار	Fire.

أَسْوُق	سَاق	The leg.	أَصْوُع	صَاع	The name of a meaſure of quantity.
أَخْوُل	خَال	A maternal uncle.	أَنْيُب	نَاب	The fore-teeth.

MEASURES فَعَال; فَعِيل; AND فَعُول; OF THE MASCULINE GENDER.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَنْهُر	نَهَار	The day.	أَزْمُن	زَمَان	Time.
أَمْكُن	مَكَان	A place.	أَرْغُف	رَغِيف	A cake of bread.
أَجْبُن	جَبِين	The fore-head.	أَجْن	جَنِين	A child before its birth.
أَصْبِى	صَبِىّ	A child.	أَرْسُل	رَسُول	A meſſenger.

THE application of this plural to feminine nouns formed on the Meaſures فِعْل; فَعَل; فِعَل; and فُعُل; is very general, though not univerſal; as قِدْر *A kettle;* Plural أَقْدُر; قَدَم *A ſtep;* Plural أَقْدُم; عَجُز *The hip;* Plural أَعْجُز; and عُنُق *The neck;* Plural أَعْنُق; &c.

MEASURE FOURTH فِعْلَة.

THIS form of the plural is not regularly applicable to any one claſs of Arabic nouns. It neverthelesſ does ſometimes occur in the language, as the plural of a good many nouns, formed on various meaſures which need not be detailed.

EXAMPLES.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
وِلْدَه	وَلَد	A son.	جِيرَة	جَار	A neighbour.
إِخْوَة	أَخ	A brother.	قِيعَه	قَاع	Even ground.
شِيخَه	شَيْخ	An old man.	ثِيرَه	ثَوْر	A bull.
مِلْحَه	مِلْح	Salt.	عِلْجَه	عِلْج	A Gubr; or Worſhipper of fire.
ثِنْيَه	ثَنْي	A chieftain.	جِلَّه	جَلِيل	Great.
طِبَّه	طَابْل	A kind of mat.	صِبْيَه صِبْوَه	صَبِيّ	A child.
غِزْلَه	غَزَال	A deer.	غِلْمَه	غُلَام	A boy.
شِجْعَه	شُجَاع	Courageous.	بِيْنَه	بَيِّن	Obvious.

جَمْعِ كَثْرَت

OR

THE PLURAL OF MULTITUDE.

It has already been ſtated that the plural of Multitude, though not properly applicable to any number below eleven, is indiſcriminately applied, in the Perſian language, to indicate ſimpl plurality. The term Plurality, as it is now uſed, is not however applicable to any number below three; becauſe Duality will be generally expreſſed in the Dual Number.

The Plural of Multitude has been divided into two classes; of which the second is distinguished from the first by the terms أَقْصَى ٱلْجُمُوع ; or مُنْتَهَى ٱلْجُمُوع ; or جَمْعُ ٱلْجُمُوع ; *The last of Plurals;* or *The extreme boundary of Plurals;* or *The Plural of Plurals;* these terms being used by Arabian Grammarians, to indicate that a noun formed on any of the measures of مُنْتَهَى ٱلْجُمُوع , whether such noun be itself in the plural or in the singular number, admits of no subsequent form of the imperfect plural to be derived from it.

The rules for the formation of the مُنْتَهَى ٱلْجُمُوع will be detailed hereafter; and we now proceed to detail the rules applicable to the formation of the غَيْر مُنْتَهَى ٱلْجُمُوع ; or those plurals of Multitude which belong to the first class.

Plurals of this class are invariably formed on some one or other of the nineteen measures which are now to be detailed; together with the rules that guide and restrict the application of each measure.

Measure First فُعْلٌ.

RULE FIRST.

This form of the plural is regularly applicable to both genders of every adjective, having its masculine formed on the measure أَفْعَلُ , and its feminine formed on the measure فَعْلَاءُ .

EXAMPLES.

Plural.	*Feminine. Singular.*	*Masculine. Singular.*	*Meaning.*	*Plural.*	*Feminine. Singular.*	*Masculine. Singular.*	*Meaning.*
حُمْرٌ	حَمْرَاءُ	أَحْمَرُ	Red.	بُلْهٌ	بَلْهَاءُ	أَبْلَهُ	A fool.
صُفْرٌ	صَفْرَاءُ	أَصْفَرُ	Yellow.	بُكْمٌ	بَكْمَاءُ	أَبْكَمُ	Dumb.

سُوْد	سَوْدَاء	أَسْوَد	Black.	حُوْر	حَوْرَاء	أَحْوَر	Black eyed.
بِيْض	بَيْضَاء	أَبْيَض	White.	عِيْس	عَيْسَاء	أَعْيَس	A white camel.
عِيْن	عَيْنَاء	أَعْيَن	Having fine eyes.	عُمْي	عَمْيَاء	أَعْمَى	Blind.
غُرّ	غَرَّاء	أَغَرّ	Splendid.	صُمّ	صَمَّاء	أَصَمّ	Deaf.

The plural بِيْد is alſo accurately formed from بَيْدَاء *A deſert*; which is not an adjective, but a ſubſtantive noun.

RULE SECOND.

It is irregularly applicable to a good many nouns ſubſtantive or adjective, that are formed on various meaſures; ſuch as فَعَل ; فُعَل ; فَعُول ; فَعِيل ; فَاعِل ; فَعَالَة ; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
جُمْل	جَمَل	A camel.	خُشْب	خَشَب	Wood.
أُسْد	أَسَد	A lion.	دُوْر	دَار	A houſe.
نُوْر	نَار	Fire.	نِيْب	نَاب	An old ſhe camel.
بُدْن	بَدَنَة	A camel for ſacrifice.	نُوْق	نَاقَة	A ſhe camel.

قُوْر

قور	قارة	A ſmall hill near a large one.	بزل	بازل	A camel having cut his fore-teeth.
عوط عيط	عائط	A woman or camel not producing young for ſome years but not barren.	حج	حاج	A pilgrim to Mecca.
قلب	قليب	A well.	ثني	ثني	A camel in his ſixth year.
لذ	لذيذ	Wine, or ſpirits of a good flavor.	حرط	حروط	An unmanageable animal.
قلح	قاوع	A ſharp ſword.	لبن	لبون	A camel giving milk.
عفو	عفو	Very forgiving.	جرب	جراب	A bag for proviſions.
يسر	يسار	*The left hand.*	خون	خوان	*A dinner board.*
بون	بوان	A tent pole.	شير	شيار	Saturday.

To the preceding examples a good many others might doubtleſs be added; as عزل *An unarmed man*; Plural عزل; &c. but they are of too little importance to merit inſertion.

Measure Second فعل.

This form of the plural, in the opinion of moſt grammarians, is not regularly applicable to any one claſs of Arabic nouns; but it is very generally (ſome indeed believe univerſally) applicable to thoſe nouns, whether ſubſtantive or adjective, that are formed on the meaſures فعال; فعال; فعيل; فعول; and فاعل; under the reſtrictions mentioned in the following rules.

RULE

RULE FIRST.

It is applicable to nouns ſubſtantive or adjective, formed on the Meaſures فَعَال and فِعَال, of which the medial and final radicals are not homogeneous.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
قُذُل	قَذَال	The back of the head.	أُتُن	أَتَان	A ſhe aſs.
صُنُع	صَنَاع	A ſmart clever woman.	نُوُر	نَوَار	A female devotee.
رُبُع	رِبَاع	A camel having caſt his four outermoſt foreteeth.	كُتُب	كِتَاب	A book.
حُمُر	حِمَار	An aſs.	ذُرُع	ذِرَاع	A cubit.
كُنُز	كِنَاز	A fat woman; or camel.	ضُنُك	ضِنَاك	A woman having large hips.

RULE SECOND.

It is applicable, *firſt*, to nouns ſubſtantive or adjective, being formed on the Meaſures فَعِيل and فَعُول, which do not poſſeſs the ſenſe of a paſſive participle; and *ſecondly*, to many adjectives formed on the meaſure فَاعِل without any reſtriction.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
رُغُف	رَغِيف	A cake of bread.	سُرُر	سَرِير	A Throne.

طُرُق	طَرِيق	A road.	سُبُل	سَبِيل	A road.
نُذُر	نَذِير	One who warns or cautions another.	جُدُد	جَدِيد	New.
عُمُد	عَمُود	A pillar.	صُبُر	صَبُور	Patient.
عُجُز	عَجُوز	Weak.	غُيْر غُيُر	غَيُور	Jealous.
عُدُل	عَادِل	Just.	تُجُر	تَاجِر	A merchant.

It is alſo applicable to the word رَسُول *Sent;* Plural رُسُل; which is a paſſive participle.

RULE THIRD.

It is applicable to a very few nouns ſubſtantive or adjective, that are formed on various meaſures; ſuch as فَعْل; فَعَل; فَعِل; فُعْل; فَعَالَة; فَعِيلَة; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
رُهُن	رَهْن	A pledge.	عُبُد	عَبْد	A ſlave.
سُقُف	سَقْف	The roof of a houſe.	فُلُك	فَلَك	A ſphere; or orbit.
نُصُف	نَصَف	A middle aged woman.	نُمُر	نَمِر	A panther.

خُشُن	خَشِن	Harsh.	وُعُل	وَعِل	A mountain goat.
ضُبُع	ضَبُع	A hyena.	بُقُر	بَقَرَه	One bull; or cow.
ثُمُر	ثَمَرَه	Fruit.	خُشُب	خَشَبَه	Wood.
سُفُن	سَفِينَه	A boat.	شُجُع	شَجِيعَه	A bold woman.
مُدُن	مَدِينَه	A city.	صُحُف	صَحِيفَه	A treatise; or letter.

RULE FOURTH.

It is optional to substitute the mark *Sookoon*, for the vowel *Zumma* of the medial radical, in every plural of this class; and if the medial radical be واو, the observation of this rule becomes, not merely optional, but necessary. Examples: رَهْن *A pledge;* Plural رُهُن; or رُهْن; عَوَان *Middle aged;* Plural عُوْن; not عُوُن; رِوَاق *A portico;* Plural رُوْق; not رُوُق; &c.

RULE FIFTH.

If the medial radical be يا, the vowel ضمه of the medial radical may be retained or rejected with equal accuracy; but if it be rejected, the vowel ضمه of the primal radical must be changed into كسره. Examples: صَيُود *A huntsman;* Plural صُيُد; or صِيْد; بَيُوض *A fowl laying many eggs;* Plural بُيُض; or بِيْض; &c.

Measure Third فُعَل.

RULE FIRST.

This form of the Plural is regularly and universally applicable, by analogy, to every substantive noun of which the singular is formed on the Measure فُعْلَه.

EXAMPLES.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
نُکَت	نُکْتَه	A speech; or subtilty.	نُقَط	نُقْطَه	A point.
خُطَب	خُطْبَه	An oration.	تُحَف	تُحْفَه	A present.
نُسَخ	نُسْخَه	A book; or treatise.	جُمَل	جُمْلَه	The whole; or A sentence.
اُکَل	اُکْلَه	A mouthful.	ظُلَم	ظُلْمَه	Darkness.
صُوَر	صُورَت	A figure.	عُرَی	عُروَه	The handle of any thing.
نُهَی	نُهْیَه	Understanding.	کُلَی	کُلْیَه	The kidneys.
اُمَم	اُمَّت	A tribe.	حُلَل	حُلَّه	A sheet.
دُرَر	دُرَّه	A pearl.	سُنَن	سُنَّت	A road; Manner; Institution; &c.
حُجَج	حُجَّت	A proof.	غُرَر	غُرَّه	The first day of every month.

RULE SECOND.

It is regularly applicable, by analogy, to the feminine gender of every اِسْمِ تَفْضِیل; that gender being invariably formed on the Measure فُعْلَی; as formerly explained. It is also applicable to every noun formed on the Measure فُعْلَه; but such nouns are of rare occurrence in the Persian language.

EXAMPLES.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أُوَل	أُولَى	First.	أُخَر	أُخْرَى	Last.
فُضَل	فُضْلَى	More, or Most excellent.	كُبَر	كُبْرَى	Greater, or Greatest.
صُغَر	صُغْرَى	Smaller, or Smallest.	عُظَم	عُظْمَى	Greater, or Greatest.
دُنَى	دُنْيَا	Nearer, or Nearest.	جُمَع	جُمُعَه	Friday.

RULE THIRD.

It is irregularly applicable to a very few nouns substantive or adjective, that are formed on various measures; such as فُعْلَه ; فُعُول ; فُعْلَى ; فَعِيل ; فِعْلَه ; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
نُوَب	نَوْبَت	A period of time.	دُوَل	دَوْلَت	Wealth.
قُرَى	قَرْيَه	A village.	لُحَى	لِحْيَه	The beard.
حُلَى	حِلْيَه	An ornament.	سُرُر	سَرِير	A throne.
رُؤَى	رُؤْيَا	A dream.	عُدَى	عَدُوّ	An enemy.

MEASURE FOURTH فِعَل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every substantive noun formed on the Measure فِعْلَة; which has lost none of its radical letters. (N. B. By this restriction, the words صِفَت, and زِنَت, (originally وِصْفَة, and وِزْنَة,) &c. are obviously excluded from the operation of the rule; because these words have lost the primal radical, namely واو.)

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
نِعَم	نِعْمَت	Bounty.	نِسَب	نِسْبَت	Relation; or Connexion.
حِرَف	حِرْفَه	An occupation; or Trade.	حِكَم	حِكْمَت	The knowledge of every thing.
مِحَن	مِحْنَت	Trial; or Labour.	فِتَن	فِتْنَه	Contention; or Strife.
نِحَل	نِحْلَه	A religious creed; Faith; &c.	شِيَم	شِيمَه	Nature; Disposition; or Habit.
قِيَم	قِيمَت	The price, or worth of any thing.	حِيَل	حِيلَه	A stratagem.
بِيَع	بِيعَه	A Christian Church.	سِيَر	سِيرَت	A disposition; or Habit.
رِشًى	رِشْوَت	A bribe.	لِحًى	لِحْيَه	The beard.

in

هِمَم	هِمَّت	Intention; Reſolution; Deſire; &c.	قِصَص	قِصَّه	A ſtory.
عِلَل	عِلَّت	Sickneſs; or A cauſe.	مِلَل	مِلَّت	A religious creed.

RULE SECOND.

It is generally or (in the opinion of the grammarian فَرّا,) univerſally applicable to thoſe ſubſtantive nouns formed on the Meaſure فَعْلَه, of which the letter يا is the medial radical. Examples: خَيْمَه *A tent;* Plural خِيَم; ضَيْعَه *Landed property;* Plural ضِيَع.

RULE THIRD.

It is irregularly applicable to various nouns, not included under either of the preceding rules.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
حِرَف	حَرْف	A ſide; or corner.	طِلَال	طَلّ	Slight rain.
بِدَر	بَدْرَه	A purſe.	قِصَع	قَصْعَه	A large cup.
حِلَق	حَلْقَه	A ring; or Circle.	عِلَج	عِلْجَه	A Gubr; or Worſhipper of fire.
لِقَح	لِقْحَه	A camel fit to be milked.	قِيَم	قَامَه	The ſtature of a man; &c.
تِير	تَارَه	Once; or One time.	عِيَد	عَادَه	Habit; or Cuſtom.

Measure Fifth فَعَلَه.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every adjective formed on the Measure فاعِل, which denotes an attribute peculiar to rational beings; and has neither واو nor يا for its final radical.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
حَفَظَه	حافِظ	A guardian.	طَلَبَه	طالِب	A seeker.
ظَلَمَه	ظالِم	A tyrant.	سَكَنَه	ساكِن	A resident.
عَجَزَه	عاجِز	Weak; or Helpless.	طَبَعَه	طابِع	A follower.
لَحَقَه	لاحِق	Adjoining; or A dependant.	فَجَرَه	فاجِر	Vicious.
كَفَرَه	كافِر	An infidel.	حَسَدَه	حاسِد	Envious.
فَسَقَه	فاسِق	Vicious.	مَهَرَه	ماهِر	Skilful.
فَعَلَه	فاعِل	An agent.	عَمَلَه	عامِل	An agent.
وَرَثَه	وارِث	An heir.	قادَه	قائِد	A leader (of blindmen.)

خانة خونة	خائن	Treacherous.	باعة	بائع	A vender.
صاغة	صائغ	A framer.	بررة	بارّ	Virtuous.

This form of the plural is also applicable to ناعق *A crow in the act of crowing;* Plural نعقة; although that word does not denote an attribute peculiar to rational beings.

RULE SECOND.

It is irregularly applicable to a few nouns, substantive or adjective, that are formed on various measures; such as, فَعْل; فَعَّال; فَعِيل; فُعَال; فَيْعِل; فَعَل; فُعُل; فُعْل; فِعْل; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
بررة	برّ	Virtuous.	هككة	هكّ	Dull; or Stupid.
حببة	حبّ	A friend.	صلبة	صُلْب	Rude; or Harsh.
طنبة	طُنُب	A tent-rope.	مالة	مال	Wealthy.
رازة	راز	A plasterer; or Builder.	خارة	خيّر	Virtuous.
سادة	سيّد	A chieftain.	عالة	عيّل	A man's family.

شَجَعَة	شُجَاع	Bold.	خُبَثَة	خَبِيث	Wicked.
سَرَاة	سَرِيّ	Liberal.	أَكَرَة	أَكَّار	A huſband-man.

Measure Sixth فُعَلَة.

This form of the plural is regularly applicable to every adjective of the نَاقِص or *Imperfect claſs*, which is formed on the Meaſure فَاعِل; and denotes an attribute peculiar to rational beings. (N. B. The laſt letter of ſuch adjectives muſt be obviouſly an original يا; or it muſt be a واو, changed into يا by the fifteenth rule of the إعْلال. In either caſe, theſe letters will be changed into الف, in the plural number; by the ſeventh rule of the إعْلال. Example: دَاعِي *A petitioner;* originally دَاعِو; Plural دُعَاة; originally دُعَوَة; Meaſure فُعَلَة.)

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
غُزَاة	غَازِي	A warrior.	دُهَاة	دَاهِي	Wiſe.
قُضَاة	قَاضِي	A judge.	بُغَاة	بَاغِي	A rebel.
عُصَاة	عَاصِي	A ſinner.	نُهَاة	نَاهِي	A prohibiter.
رُوَاة	رَاوِي	A relater.	هُدَاة	هَادِي	A guide to the right way.
جُنَاة	جَانِي	A criminal.	عُدَاة	عَادِي	A enemy.

عراة

عُرَاةٌ	عَارِي	Naked.	حُمَاةٌ	حَامِي	A preserver.
نُحَاةٌ	نَاحِي	A master of Syntax.	حُكَاةٌ	حَاكِي	A relater.

THIS form of the plural is also applicable to بَازِي *A hawk;* Plural بُزَاةٌ; which does not denote an attribute peculiar to rational beings. It is to be observed, however, that this word is also an adjective signifying *Oppressive.*

THE irregular application of this form of the plural is not very common in the Persian language; and the words كَاخ *An upper apartment;* Plural كُوَخ; نَاكِز *Useless; Extinct; &c.* Plural نُكَزَة; جَوَاد *Liberal;* Plural جُوَدَة; كَمِي *Bold;* Plural كُمَاة; and زَرِي *Weak;* Plural زُرَاة; furnish the only examples that need be adduced.

MEASURE SEVENTH فِعَلَة.

THIS form of the plural is not regularly applicable to any one class of Arabic nouns; and, being of rare occurrence in the Persian language, its application will be sufficiently illustrated by the following

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
قِرَدَة	قِرْد	A monkey.	عِلَجَة	عِلْج	A Gubr; or Worshipper of fire.
دِيَكَة	دِيك	A cock.	فِيَلَة	فِيل	An elephant.

هِرَرَة	هِرّ	A cat.	قِطَطَة	قِطّ	A cat.
قِرَطَة	قُرْط	Ear-rings.	كِوَخَة	كُوخ	A houſe of reeds with-out any window.
حِبَبَة	حُبّ	A jar.	جِبَبَة	جُبّ	A very deep well.
بِدَدَة	بُدّ	An idol.	اِزَجَة	اَزَج	A kind of edifice.
نِيَرَة	نَار	Fire.	جِيرَة	جَار	A neigh-bour.
كِتَفَة	كَتِف	The ſhoul-der.	رِجَلَة	رَجُل	A man.
طِنَبَة	طُنُب	A tent-rope.	رِكَبَة	رَاكِب	A rider.

MEASURE EIGHTH فُعَّل.

RULE FIRST.

THIS form of the Plural is regularly applicable to both genders of every adjective formed on the Meaſures فَاعِل and فَاعِلَة; which is not of the نَاقِص or *Imperfect claſs*.

EXAMPLES.

Plural.	*Feminine. Singular.*	*Maſculine. Singular.*	*Meaning.*	*Plural.*	*Feminine. Singular.*	*Maſculine. Singular.*	*Meaning.*
رُكَّع	رَاكِعَة	رَاكِع	Bowing.	سُجَّد	سَاجِدَة	سَاجِد	Proſtrate in adoration.
نُوَّم	نَائِمَة	نَائِم	Sleeping.	حُيَّض	حَائِضَة Feminine by termination.	حَائِض Feminine by ſenſe.	Menſtru-ous.

RULE

RULE SECOND.

It is irregularly applicable to some few nouns, formed on various measures that need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
سُخَّل	سَخْل	Weak; also Mean.	كُهَّل	كَهْل	Middle aged.
عُزَّل	أَعْزَل	An unarmed man.	خُرَّد	خَرِيدَه	A virgin.
أُبَّق	أَبُوق	A run-away.	سُرَّء	سَرُوء	Fowls having eggs.
غُلَّف	غِلَاف	A Sheath; or Covering.	أُوَّل	أُولَى	First. (Feminine Gender of اول.)

RULE OF PERMUTATION.

If the letter واو be the medial radical, the vowel ضمه of the primal radical is sometimes changed into كسره; and each of the *Waos* into يا. Examples: خَائِف *Fearing;* Plural خُوَّف; or خُيَّف; صَائِم *Fasting;* Plural صُوَّم; or صُيَّم; نَائِم *Sleeping;* Plural نُوَّم; or نُيَّم; &c.

Measure Ninth فُعَّال.

This form of the Plural is regularly applicable, by analogy, to every adjective formed on the Measure فَاعِل; of which the final radical is neither واو nor يا.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
جُهّال	جاهِل	Ignorant.	کُفّار	کافِر	An infidel.
زُهّاد	زاهِد	Abſtaining from world-ly pleaſure.	عُبّاد	عابِد	A worſhip-per.
عُشّاق	عاشِق	A lover.	کُتّاب	کاتِب	A writer.
خُدّام	خادِم	A ſervant.	عُمّال	عامِل	An agent.
تُجّار	تاجِر	A mer-chant.	حُسّاد	حاسِد	Envious.
حُسّاب	حاسِب	An accoun-tant.	حُجّاب	حاجِب	A porter.
طُلّاب	طالِب	A petition-er.	فُجّار	فاجِر	Vicious.
حُرّاث	حارِث	A huſband-man.	حُفّاظ	حافِظ	A guardian.
قُطّاع	قاطِع	A cutter.	حُضّار	حاضِر	Preſent.
سُرّاق	سارِق	A thief.	شُنّاء	شانِی	An evil wiſher.
قُرّاء	قارِی	A reader.	نُوّاب	نائِب	A deputy.

This form of the plural is also applicable to غَازِي *A warrior*; Plural غُزَّا; which is a word of the نَاقِص, or *Imperfect class*.

The irregular application of this form of the plural is very rare; and the words عَزْب *A bachelor*; Plural عُزَّاب; and بَقَرَه *One bull*, or *cow*; Plural بُقَّر; furnish the only examples that need be adduced.

Measure Tenth فِعَال:

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every noun substantive or adjective, which is formed on the Measure فَعْل; and of which the letter يا is neither the primal nor the medial radical.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
حِبَال	حَبْل	A rope; or cord.	عِبَاد	عَبْد	Man.
عِظَام	عَظْم	A bone.	بِحَار	بَحْر	An ocean.
سِهَام	سَهْم	An arrow.	ثِيَاب	ثَوْب	A garment.
حِيَاض	حَوْض	A reservoir; &c.	دِلَاء	دَلْو	A bucket.
ظِبَاء	ظَبْي	A deer.	صِعَاب	صَعْب	Difficult.
سِجَال	سَجْل	A bucket full of water.	وِغَاب	وَغْب	Dull; or Stupid.

RULE

RULE SECOND.

It is regularly applicable, by analogy, to every noun substantive or adjective, being formed on the Measure فَعَل; which is neither نَاقِص; nor أَجْوَف; nor مُضَاعَف. (N. B. It is not invariably, but only generally applicable to adjectives of this class, in the opinion of some grammarians.)

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
جِبَال	جَبَل	A hill.	جِمَال	جَمَل	A camel.
قِلَام	قَلَم	A pen.	ثِمَار	ثَمَر	Fruit.
حِجَار	حَجَر	A stone.	حِسَان	حَسَن	Beautiful.

This form of the plural is irregularly applicable to the words دَار *A house;* Plural دِيَار; نَار *Fire;* Plural نِيرَان; and قَطَط *A man having small curls;* Plural قِطَاط. Of these nouns the first and second are obviously أَجْوَف; and the third is مُضَاعَف.

RULE THIRD.

It is regularly applicable, by analogy, *first,* to every noun substantive or adjective, which is formed on either of the Measures فَعْلَة; or فَعَلَة; and, *secondly,* to every substantive noun formed on the Measure فُعْل.

EXAMPLES.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
خِصَال	خَصْلَت	The diſpoſition.	قِصَاع	قَصْعَه	A large cup; or diſh.
قِلَاع	قَلْعَه	A fort.	وِرَاط	وَرْطَه	A whirlpool.
رِيَاض	رَوْضَه	A garden.	خِيَام	خَيْمَه	A tent.
ضِيَاع	ضَيْعَه	Landed property; &c.	رِكَاء	رَكْوَه	A pitcher of water.
ظِبَاء	ظَبْيَه	A female deer.	مِرَار	مَرَّت	One time.
جِنَان	جَنَّت	The Mohummudan paradiſe.	خِلَال	خَلَّت	The diſpoſition.
ضِخَام	ضَخْمَه	Groſs. (Feminine.)	بِرَار	بَرَّه	A camel having a great deal of milk.
رِقَاب	رَقَبَه	The neck.	ثِمَار	ثَمَرَه	Fruit.
نِيَاق	نَاقَه	A ſhe camel.	إِمَاء	أَمَة أَمْوَة	A female ſlave.
شِفَاه	شَفَة شَفَهَة	The lip.	شِيَاه	شَاة شَوْهَة	A goat.
حِسَان	حَسَنَه	Beautiful.	فِرَاد	فَرْدَه	A unite.
شِعَاب	شِعْب	A paſs in a hill.	ذِئَاب	ذِئْب	A wolf.

أتاب	إتب	A breast band. (worn by females.)	رياح	ريح	The wind.
ظلال	ظل	A shadow.	أكمام	كم	The covering of a bud.

RULE FOURTH.

It is regularly applicable, by analogy, *first*, to every substantive noun formed on the Measures فُعْل and فُعْلَة; of which the medial radical is not واو; and the final radical is not يا; *secondly*, to every feminine adjective formed on the Measure فُعْلَى; which is not the feminine of an اسم تفضيل; and, *finally*, to every adjective, without restriction, which is formed on the Measures فَعْل and فَعِيل.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
رماح	رمح	A spear.	جراء	جرو	A whelp.
خفاف	خف	A boot; or stocking.	نكات	نكتة	A subtilty; or speech.
بقاع	بقعة	A place; or dwelling.	نقاط	نقطة	A point.
لقام	لقمة	A mouthful.	برام	برمة	A vessel of stone.
قباب	قبة	A dome.	جباب	جبة	A kind of garment.
قلال	قلة	The top of a hill.	إناث	أنثى	A female.

خِنَاث	خُنْثَى	A hermaphrodite.	حِبَال	حُبْلَى	Pregnant.
حِذَار	حَذِر	Cautious.	وِجَاع	وَجِع	Painful.
خِيَار	خَيِّر	Virtuous.	عِيَال	عَيِّل	A man's family.

RULE FIFTH.

It is regularly applicable, by analogy, to both genders of every adjective formed on the Meaſures فَعِيل and فَعِيلَه ; provided ſuch adjective ſhall neither be نَاقِص ; nor be uſed in the ſenſe of an اِسْم مَفْعُول . It is alſo regularly applicable to both genders of every adjective formed on the Meaſures فَعْلَان and فَعْلَى ; and to other nouns omitted here, becauſe they are of rare occurrence in the Perſian Language.

EXAMPLES.

Plural.	*Feminine Singular.*	*Maſculine Singular.*	*Meaning.*	*Plural.*	*Feminine Singular.*	*Maſculine Singular.*	*Meaning.*
كِرَام	كَرِيمَه	كَرِيم	Noble.	صِغَار	صَغِيرَه	صَغِير	Small.
كِبَار	كَبِيرَه	كَبِير	Great.	غِلَاظ	غَلِيظَه	غَلِيظ	Thick; or Groſs.
طِوَال	طَوِيلَه	طَوِيل	Long.	لِئَام	لَئِيمَه	لَئِيم	Unworthy; Baſe.
بِرَار	بَرِّيَه	بَرِّي	Pure.	شِدَاد	شَدِيدَه	شَدِيد	Difficult.
شِرَار	شَرِيرَه	شَرِير	Wicked.	عِطَاش	عَطْشَى	عَطْشَان	Thirſty.
غِضَاب	غَضْبَى	غَضْبَان	Angry.	غِرَاث	غَرْثَى	غَرْثَان	Hungry.

This form of the plural is also applicable to نَقِيّ *Pure;* plural نِقَاء; which is a word of the نَاقِص, or *Imperfect class.*

RULE SIXTH.

It is irregularly applicable to a good many nouns formed on various measures; that need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
كِفَاء	كُفْوٌ	An equal.	حِرَار	حُرٌّ	Free.
سِبَاع	سَبُعٌ	A beast of prey.	ضِبَاع	ضَبُعٌ	A hyena.
رِجَال	رَجُل	A man.	رِبَاع	رُبَعٌ	The young of an animal, born in the spring.
رِطَاب	رُطَبٌ	A moist date.	لِقَاح	لِقْحَة	A camel fit to be milked.
لِيَاط	لِيطَة	The bark of a cane; reed; &c.	حِقَاق	حِقَّة	A camel four years old.
فِصَال	فَصِيل	A young weaned camel.	قِطَاع	قَطِيع	A herd of cattle; or sheep.
إِفَال	أَفِيل	A young camel.	صِيَام	صَائِم	Fasting.
قِيَام	قَائِم	Standing.	رِعَاء	رَاعِي	A shepherd.

شعاع

شِعَاع	شُعَاع	Light.	عِرَاق	عُرَاق	A picked bone.
ضِبَاع	ضِبْعَان	A hyena.	سِرَاح	سِرْحَان	A wolf.

RULE SEVENTH.

The letter ة is often added to this form of the plural; for the purpose of confirming and corroborating the sense of plurality. Examples: جَمَل *A camel;* Plural جِمَال; or جِمَالَة; حَجَر *A stone;* Plural حِجَار; or حِجَارَة; دَار *A house;* Plural دِيَار; or دِيَارَة; نَمِر *A panther;* Plural نِمَار; or نِمَارَة; &c.

Measure Eleventh فُعُول.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every substantive noun formed on the Measures فَعْل; فِعْل; and فُعْل; of which the medial radical is not واو; and, in the opinions of some Grammarians, to every substantive noun formed on the Measures فَعِل; and فَعَلَة.

EXAMPLES.

Measure فَعْل.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
فُصُول	فَصْل	A season of the year.	فُلُوس	فَلْس	The scale of a Fish; also A small coin.
عُقُول	عَقْل	The understanding.	حُرُوف	حَرْف	A letter.
ظُرُوف	ظَرْف	A vessel.	ذُنُوب	ذَنْب	A fault.

شُرُوط	شَرْط	A condition.	قُبُور	قَبْر	A grave.
نُفُوس	نَفْس	The person; soul; &c.	أُصُول	أَصْل	The root of any thing.
أُمُور	أَمْر	An affair.	أُلُوف	أَلْف	A thousand.
رُؤُوس	رَأْس	The head.	شُؤُون	شَأْن	A state; condition; &c.
وُجُوه	وَجْه	The face.	عُيُوب	عَيْب	A fault.
سُيُوف	سَيْف	A sword.	طُيُور	طَيْر	A bird.
خُيُول	خَيْل	A horse; &c.	جُيُوب	جَيْب	The collar, or pocket of a vest.
دُيُون	دَيْن	A debt.	بُيُوت	بَيْت	A house.
دُلِيّ	دَلْو	A bucket.	ظُبِيّ	ظَبْي	A deer.
ظُنُون	ظَنّ	An opinion.	حُدُود	حَدّ	A boundary.
خُدُود	خَدّ	The face.	هُمُوم	هَمّ	Grief.
حُقُوق	حَقّ	A duty; right; &c.	صُفُوف	صَفّ	A rank.

MEASURES فِعْل ; فُعْل ; فَعَل ; AND فَعَلَة.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
عُلُوم	عِلْم	Knowledge.	حُصُون	حِصْن	A fortification.
عُرُوق	عِرْق	A vein; or artery.	صُنُوف	صِنْف	A ſpecies.
جُلُود	جِلْد	The ſkin.	فُيُول	فِيل	An elephant.
جُيُود	جِيد	The neck.	لُصُوص	لِصّ	A thief.
شُقُوق	شِقّ	The half of any thing.	فُرُوس	فَرَس	A horſe.
ذُكُور	ذَكَر	A male.	أُسُود	أَسَد	A lion.
أُثُور	أَثَر	A veſtage.	نُيُوب	نَاب	The fore-teeth.
طُلُول	طَلَل	A ruined houſe.	نُمُور	نَمِر	A panther.
كُبُود	كَبِد	The liver.	وُعُول	وَعِل	A mountain goat.
بُدُور	بَدْرَة	A purſe.	حُبُوب	حَبّ	A ſeed.

RULE SECOND.

It is regularly applicable, by analogy, *firſt*, to every ſubſtantive noun formed on the Meaſure فُعْل, which is not مُضَاعَف; and of which

which the medial radical is not واو; and the final radical is not يا; and, *secondly*, (in the opinion of some Grammarians) to every adjective, without restriction, which is formed on the Measure فاعل.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
بُرُوجٌ	بُرْجٌ	A turret; or sign of the Zodiac; &c.	بُرُودٌ	بُرْدٌ	A printed garment.
غُصُونٌ	غُصْنٌ	A branch.	جُنُودٌ	جُنْدٌ	An army.
شُهُودٌ	شَاهِدٌ	A witness.	قُعُودٌ	قَاعِدٌ	A sitter.
رُكُوبٌ	رَاكِبٌ	A rider.	جُلُوسٌ	جَالِسٌ	A sitter.
رُقُودٌ	رَاقِدٌ	A sleeper.	وُفُودٌ	وَافِدٌ	An ambassador.
قُوُولٌ	قَائِلٌ	A speaker.	بُكِيٌّ	بَاكِي	A weeper.
عُتِيٌّ	عَاتِي	Passing bounds. (Proud.)	صُلِيٌّ	صَالِي	Baking any thing on the fire.

RULE THIRD.

It is irregularly applicable, *first*, to certain substantive nouns formed on the Measures فَعْلٌ or فَعَلٌ; and having the letter واو for the medial radical; *secondly*, to certain adjective nouns formed on the same measures; and, *finally*, to certain nouns substantive or adjective that are formed on various measures; such as, فِعْلٌ; فِعَالٌ; فُعْلَةٌ; فَعَلَةٌ; فَعِيلٌ; فَعَالٌ; &c.

EXAMPLES.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
فُوُوج	فَوْج	An army	قُسِي در اصل قُسُوو قلب از قُوُوس	قَوْس	A bow.
كُهُول	كَهْل	Middle aged.	شُيُوخ	شَيْخ	An old man.
سُوُوق	سَاق	The leg up to the knee.	خُوُول	خَال	A maternal uncle.
نُيُوب	نَاب	An old she camel.	حُبُور	حِبْر	Intelligent.
حُبُوب	حِبّ	A friend.	ضُلُوع	ضِلَع	A rib.
اُرُوم	إِرَم	A direction post.	حُرُوب	حُرْبَه	A round hole.
حُجُوز	حُجْزَه	The hem of a pair of trowsers, through which the string passes.	حُقُوق	حُقَّه	A casket.
شُعُوف	شَعَفَه	The top of a hill.	دُوِيّ	دَوَات	An ink bottle.
اُيُوم	اَيِّم	A bachelor.	جُيُود	جَيِّد	Pure.
عُنُوق	عَنَاق	A female kid.	سُمِيّ	سَمَاء	The heavens.

RULE FOURTH.

The letter ة is sometimes added to this form of the plural; in order to corroborate and confirm the sense of plurality. Examples:

amples : بَعْل *A husband;* Plural بُعُول ; or بُعُولَة ; فَحْل *A mare;* Plural فُحُول ; or فُحُولَة ; خَال *A maternal uncle;* Plural خُؤُول ; or خُؤُولَة ; ذَكَر *A male;* Plural ذُكُور ; or ذُكُورَة ; &c.

Measure Twelfth فُعْلَان.

RULE FIRST.

This form of the plural is generally, though not invariably applicable, *first,* to nouns substantive or adjective formed on the measure فَعِيل ; *secondly,* to those adjectives formed on the measure اَفْعَل , which are not of the class termed اِسْم تَفْضِيل ; *thirdly,* to substantive nouns formed on the measure فَعَل , of which the medial radical is neither واو nor يا ; *fourthly,* to substantive nouns formed on the measures فُعَّل ; or فَعْل ; and *lastly,* to adjective nouns formed on the measures فَاعِل , or فُعَال .

EXAMPLES.

Measures فَعِيل , and اَفْعَل.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
رُغْفَان	رَغِيف	A cake of bread.	بُعْرَان	بَعِير	A camel.
ظُلْمَان	ظَلِيم	An ostrich.	قُضْبَان	قَضِيب	A branch.
صُدْقَان	صَدِيق	A friend.	صُبْيَان صُبْوَان	صَبِيّ	A child.
خُلَّان	خَلِيل	A friend.	حُمْرَان	اَحْمَر	Red.

عوران

عُوْرَان	اَعْوَر	One eyed.	سُوْدَان	اَسْوَد	Black.
بِيْضَان	اَبْيَض	White.	عُمْيَان	اَعْمَى	Blind.

Measures فَعَل ; فَعْل ; and فِعْل .

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
حُمْلَان	حَمَل	A ſheep.	ذُكْرَان	ذَكَر	A male.
بُلْدَان	بَلَد	A city.	وُحْدَان	اَحَد	One ; or A unit.
اُسْدَان	اَسَد	A lion.	اُخْوَان	اَخ	A brother.
بُطْنَان	بَطْن	The belly.	ظُهْرَان	ظَهْر	The back.
عُبْدَان	عَبْد	A ſlave.	تُمْرَان	تَمْر	A date.
لُحْمَان	لَحْم	Fleſh.	حُبَّان	حَبّ	A ſeed.
شُطَّان	شَطّ	A ſide.	ذُئْبَان	ذِئْب	A wolf.
قِنْوَان قِنْيَان	قِنْو	That part of a date tree in which the ſeed grows.	زُقَّان	زِقّ	A bottle.

Measures فاعِل, and فُعَال.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
صُحْبان	صاحِب	A companion.	رُكْبان	راكِب	A rider.
رُهْبان	راهِب	A Christian devotee.	رُعْيان	راعِي	A shepherd.
شُبّان	شابّ	A youth.	شُجْعان	شُجاع	Bold.

RULE SECOND.

It is irregularly and rarely applicable to certain nouns formed on various measures; that need not be detailed. Examples: خَلَق *Old clothes;* Plural خُلْقان; جَذَع *A young man;* Plural جُذْعان; ذِراع *A cubit;* Plural ذُرْعان; حِمار *An ass;* Plural حُمْران; شِهاب *A meteor;* or *falling star;* Plural شُهْبان; حُوار *A young camel not yet weaned;* Plural حُوران; &c.

Measure Thirteenth فُعْلان.

RULE FIRST.

This form of the Plural is regularly applicable, *first*, to all those nouns substantive or adjective, which are formed on the Measure فُعَال; *secondly*, to those substantive nouns that are formed on either of the Measures فُعَل or فَعَل*; and, *thirdly*, to those substantive nouns, being of the class termed اجْوَف, that are formed on the Measure فُعْل.

* Most Grammarians believe that this form of the plural is not regularly applicable to any nouns formed on the Measure فَعَل, but those of the اجْوَف class; but I have here followed the opinion of اِبْنِ مالِك, who states it to be applicable to all substantive nouns formed on the Measure فَعَل without restriction.

EXAMPLES.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
غِرْبَان	غُرَاب	A raven.	عِقْبَان	عُقَاب	An eagle.
غِلْمَان	غُلَام	A boy.	شِجْعَان	شُجَاع	Bold.
ذِبَّان	ذُبَاب	A fly.	صِرْدَان	صُرَد	A ſpecies of bird.
نِغْرَان	نُغَر	A ſpecies of bird.	طِغْرَان	طُغَر	A ſpecies of bird.
ضِيعَان	ضُوَع	A kind of owl.	قِذَّان	قُذَذ	A flea.
خِزَّان	خُزَز	A male hare.	بِذْجَان	بَذَج	A flock of ſheep.
وِرْلَان	وَرَل	A kind of lizard.	نِيرَان	نَار	Fire.
دِيرَان	دَار	A houſe.	خِيلَان	خَال	A black mole.
جِيرَان	جَار	A neighbour.	تِيجَان	تَاج	A diadem.
إِخْوَان	أَخ	A brother.	فِتْيَان	فَتًى	A youth.
عِيدَان	عُود	Wood of aloes.	دِيدَان	دُود	A worm.

RULE SECOND.

It is irregularly applicable to certain nouns formed on many various meaſures; ſuch as, فُعَل ؛ فِعْل ؛ فُعْلَة ؛ فِعْلَة ؛ فَعْلَة ؛ فَاعِل ؛ فَعَال ؛ فِعَال ؛ فَيْعَل ؛ فَعَلَان ; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
عِبْدَان	عَبْد	A ſlave.	فِئْرَان	فَأْر	A mouſe.
ضِيْفَان	ضَيْف	A gueſt.	ضِبَّان	ضَبّ	A kind of lizard.
نِيرَان	نِير	The woof of a web.	حِبَّان	حِبّ	A friend.
بِرْكَان	بُرَكَة	A ſpecies of bird.	دِيدَان	دُودَة	A worm.
سِلْقَان	سِلْقَة	A vicious and clamorous woman.	فِقْرَان	فِقْرَة	The back bone.
قِصْفَان	قَصَفَة	A little hill.	إِمْوَان	أَمَة	A female ſlave.
حِيطَان	حَائِط	Incloſing; or Surrounding. (A wall.)	جِنَّان	جَانّ	The progenitor of the Genii, or Faries; as Adam, of men.
غِزْلَان	غَزَال	A deer.	رِبْعَان	رَبَاع	A camel having caſt his four foreteeth.
شِهْبَان	شِهَاب	A meteor; or Falling ſtar.	صِيرَان	صِوَار	A herd of cattle.

قُضبان	قَضِيب	The branch of a tree.	ظِلمان	ظَلِيم	A male ostrich.
صِبوان صِبيان	صَبِيّ	A child.	شِقذان	شَقذان	A cameli-on.
وِرشان	وَرَشان	A species of pigeon.	كِروان	كَرَوان	A species of bustard.

MEASURE FOURTEENTH فَعلَى.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every PASSIVE PARTICIPLE, being formed on the Measure فَعِيل, which denotes some *hurt*, or *injury*, sustained by its object or substantive noun. (N. B. It is therefore not applicable to حَمِيد *Praised;* because that passive participle does not imply any injury or hurt sustained by its object.) Examples: قَتِيل *Slain;* Plural قَتلَى; أَسِير *Imprisoned;* Plural أَسرَى; جَرِيح *Wounded;* Plural جَرحَى; &c.

RULE SECOND.

IT is irregularly applicable to certain nouns formed on various measures; such as, فَعِل ; فَعِيل ; فَيعِل ; فَاعِل ; أَفعَل ; فَعلان ; &c.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
هَرمَى	هَرِم	Old.	زَمنَى	زَمِن	Aged.
وَجعَى	وَجِع	Painful.	مَرضَى	مَرِيض	Sick.

غرقى

غرقی	غریق	Drowned.	حرقی	حریق	Burning.
موتی	میّت	Deceased.	کیسی	کیّس	Intelligent.
هلکی	هالک	Perishing.	حمقی	احمق	Foolish.
نوکی	انوک	Foolish.	سکری	سکران	Drunk.
کسالی	کسلان	Relaxed; Weak; &c.	عطشی	عطشان	Thirsty.

Measure Fifteenth فُعَلاء.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every adjective noun formed on the Measures فاعِل ; فَعِیل ; فَعّال ; and فُعّال ; which is neither ناقِص ; nor اَجْوَف ; nor مُضَاعَف. But if the adjective be formed on the Measure فاعِل, it must denote a masculine attribute belonging to rational beings; and if it be formed on the Measure فَعِیل, it must occur in the sense of فاعِل ; or, in other words, it must not have the sense of a passive participle.

EXAMPLES.

Measures فاعِل ; فعّال ; and فُعال.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
فُضَلاء	فاضِل	Excellent.	عُقَلاء	عاقِل	Wise.

جُہَلاء	جَاہِل	Ignorant.	صُلَحَاء	صَالِح	Virtuous.
عُلَمَاء	عَالِم	Learned.	نُصَحَاء	نَاصِح	A monitor.
عُرَفَاء	عَارِف	Knowing.	شُعَرَاء	شَاعِر	A poet.
زُہَدَاء	زَاہِد	A devotee.	جُبَنَاء	جَبَان	A coward.
شُجَعَاء	شُجَاع	Bold.	قُدَمَاء	قُدَام	Ancient.

MEASURE فَعِيْل.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
حُكَمَاء	حَكِيْم	A philofo-pher.	شُفَعَاء	شَفِيْع	An inter-ceffor.
ضُعَفَاء	ضَعِيْف	Weak.	شُرَفَاء	شَرِيْف	Noble.
فُقَہَاء	فَقِيْہ	Wife. (A man fkilled in Moohum-mudan law.)	رُفَقَاء	رَفِيْق	A compa-nion.
شُہَدَاء	شَہِيْد	A martyr.	فُقَرَاء	فَقِيْر	Poor.
بُلَغَاء	بَلِيْغ	Eloquent.	سُفَہَاء	سَفِيْہ	Mean; Un-worthy.
جُلَسَاء	جَلِيْس	A compa-nion.	بُخَلَاء	بَخِيْل	Avaricious.

شُرَکاء	شَرِیک	A partner.	فُصَحاء	فَصِیح	Eloquent; Fluent of speech.
ظُرَفاء	ظَرِیف	Witty.	عُظَماء	عَظِیم	Great.
اُمَراء	اَمِیر	A nobleman.	اُمَناء	اَمِین	Entrusted; Faithful; &c.
وُزَراء	وَزِیر	A minister.	وُکَلاء	وَکِیل	An agent; &c.

RULE SECOND.

It is irregularly applicable, *first*, to certain adjectives formed on the Measure فَعِیل, which belong to the نَاقِص, or *Imperfect class*; *secondly*, to certain adjectives formed on the same measure, which are used in the sense of passive participles; *thirdly*, to some adjectives formed on the Measure فَیِّل, which belong to the class termed اَجْوَف; and, *finally*, to certain adjectives formed on various measures; such as, فَعْل ; فِعَال ; فَعِل ; فَیْعِل ; فُعُول ; فَعِیلَه ; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
تُقَواء	تَقِیّ	Pious.	نُقَواء	نَقِیّ	Pure.
سُرَواء	سَرِیّ	Liberal.	قُتَلاء	قَتِیل	Slain.
اُسَراء	اَسِیر	Imprisoned.	جُوداء	جَواد	Liberal.

سُمَحَاء	سَمْح	Liberal.	خُلَبَاء	خَالِب	A man loving the ladies, and beloved by them.
صُلَفَاء	صَلِف	A boaſter.	بُيَنَاء	بَيِّن	Obvious.
رُسَلَاء	رَسُول	Sent.	وُدَدَاء	وَدُود	A friend.
خُلَفَاء	خَلِيفَة	A ſucceſſor.	فُقَرَاء	فَقِيرَة	A neceſſitous woman.
فُقَهَاء	فَقِيهَة	A wiſe woman.	سُفَهَاء	سَفِيهَة	A mean woman.

MEASURE SIXTEENTH أَفْعِلَاء.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every maſculine adjective, being of either of the claſſes termed نَاقِص, or مُضَاعَف, which is formed on the Meaſures فَعِيل; and denotes an attribute belonging to rational beings.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَصْفِيَاء	صَفِيّ	Pure.	أَشْقِيَاء	شَقِيّ	Wretched; Wicked; &c.
أَسْخِيَاء	سَخِيّ	Liberal.	أَتْقِيَاء	تَقِيّ	Pure.
أَذْكِيَاء	ذَكِيّ	Intelligent; Quick.	أَغْنِيَاء	غَنِيّ	Rich; or Independent.

أَوْلِيَاء	وَلِيّ	A friend.	أَوْصِيَاء	وَصِيّ	Admonished by another, on his death bed. A legatee; &c.
أَقْوِيَاء	قَوِيّ	Strong.	أَشِدَّاء	شَدِيد	Difficult.
أَصِحَّاء	صَحِيح	Healthy.	أَحِبَّاء	حَبِيب	A friend.
أَطِبَّاء	طَبِيب	A physician.	أَعِزَّاء	عَزِيز	Venerable.
أَخِلَّاء	خَلِيل	A friend.	أَشِرَّاء	شَرِير	Wicked.
أَشِحَّاء	شَحِيح	Covetous.	أَخِسَّاء	خَسِيس	Mean.

RULE SECOND.

IT is irregularly applicable, *first*, to certain substantive nouns formed on the Measure فَعِيل; *secondly*, to certain adjective nouns formed on the same measure, that do not belong to either of the classes termed نَاقِص; or مُضَاعَف; and, *finally*, to certain adjectives formed on various measures; such as, فَعِيلَة; فَعْل; فَيْعِل; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَرْبِعَاء	رَبِيع	The spring.	أَنْصِبَاء	نَصِيب	A portion.
أَطْرِقَاء	طَرِيق	The road.	أَطِنَّاء	طَنِين	The hum of a fly.

اصدقاء	صديق	Faithful.	اقرباء	قريب	A relation.
انبياء	نبي	A prophet.	ابرياء	بري	Pure.
اصدقاء	صديقه	Faithful. (Feminine.)	انمّاء	نمّ	A tale bearer.
اقزّاء	قزّ	Pure; Free from stains.	ابيناء	بيّن	Obvious.
ابيعاء	بيّع	A vender; or purchaser.	اهوناء	هيّن	Easy.

Measure Seventeenth فعالى.

RULE FIRST.

This form of the plural is regularly applicable, *first*, to every substantive noun formed on either of the Measures فعلى; or فعلاء; *secondly*, to every feminine adjective, having no masculine gender, which is formed on the Measure فعلى; *thirdly*, to every feminine adjective formed on the Measure فعلى, which is not the feminine of an اسم تفضيل; *fourthly*, to every feminine adjective formed on the Measure فعلاء; of which the masculine is neither افعل; (as احمر and حمراء *Red;*) nor فعلان; (as حيران and حيراء *Perplexed;*) *fifthly*, to both genders of every adjective having its masculine formed on the Measure فعلان; and its feminine formed on the Measures فعلى; or فعلانه; and, *lastly*, to the masculine gender of those adjectives formed on the Measure فعلان, of which the feminine is فعلاء.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
دَعَاوَی	دَعْوَی	A wiſh.	فَتَاوَی	فَتْوَی	A legal decree.
عَلَاقِی	عَلْقِی	A ſpecies of herb ; or graſs.	صَحَارَی	صَحْرَاء	A deſert ; or plain.
فَيَافِی	فَيْفَاء	A deſert.	حَرَامَا	حَرْمَی	A bitch deſiring the male. (Defective in the Maſculine Gender.)
خَنَاثَی	خُنْثَی	A hermaphrodite.	حَبَالَی	حُبْلَی	Pregnant.
اَنَاثَی	اُنْثَی	A female.	عَذَارَی	عَذْرَاء	A virgin.
سَكَارَی	سَكْرَان	Drunk. (Maſculine.)	سَكَارَی	سَكْرَی	Drunk. (Feminine.)
غَيَارَی	غَيْرَان	Jealous. (Maſculine.)	غَيَارَی	غَيْرَی	Jealous. (Feminine.)
نَدَامَی	نَدْمَان نَدْمَانَه	Penitent. (Maſculine and Feminine.)	حَيَارَی	حَيْرَان	Perplexed. (Maſculine.)

RULE SECOND.

It is irregularly applicable to a good many nouns, formed on various meaſures that need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
حَذَارَی	حَذِر	Cautious.	صَلَافِی	صَلِف	A boaſter.

حباطی

حَبَاطَى	حَبِطٌ	A man having a swelled belly.	وَجَاعَى	وَجِعٌ	Painful.
آلَايَا	أَلْيَةٌ	A species of sheep with large tails.	شَوَاهِى	شَاةٌ	A goat.
ضَبَاعَى	ضَبِعَةٌ	A she camel desiring the male.	هَرَامَى	هَرِمَةٌ	A she camel very desirous of the male.
حَمَاقَى	أَحْمَقُ	A fool.	طَهَارَى	طَاهِرٌ	Pure.
حَزَانَى	حَزِينٌ	Grieved.	ضَرَاسَى	ضَرِيسٌ	A well, made of stone.
أَيَامَى	أَيِّمٌ	A Single woman.	يَتَامَى	يَتِيمٌ	An orphan.
حَلَاوَى	حَلَاوَةٌ	The middle of the neck behind.	هَرَاوَى	هِرَاوَةٌ	A staff.
نَقَاوَى	نُقَايَةٌ	The best part of any thing.	حَبَارَى	حُبَارَى	A bustard.

MEASURE EIGHTEENTH فُعَالَى.

THIS form of the plural is not regularly applicable to any one class of Arabic nouns; but may, notwithstanding, be not unfrequently discovered in the language; as the following examples will sufficiently evince.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
فُرَادَى	فَرْدٌ	A unite.	حُمَاقَى	أَحْمَقُ	A fool.

كسارى

كُسَارَى	كَسِير	Broken.	أُسَارَى	أَسِير	Imprifon-ed.
قُدَامَى	قَدِيم	Old.	سُكَارَى	سَكْرَى	Drunk. (Feminine.)
غُضَابَى	غَضْبَى	Angry. (Feminine.)	سُكَارَى	سَكْرَان	Drunk. (Mafculine.)
نُدَامَى	نَدْمَان	Penitent.	كُسَالَى	كَسْلَان	Weak; Lax.
حُيَارَى	حَيْرَان	Perplexed.	غُيَارَى	غَيْرَان	Jealous.

To the preceding meafures of the plural of multitude, another meafure, namely فِعْلَى, is often added by Arabian Grammarians; but there are only two words in the language, viz. ظَرِبَان *A civet cat;* Plural ظِرْبَى; and حَجَل *A fpecies of partridge;* Plural حِجْلَى; to which this form of the plural can be accurately applied. It may be added, that fome grammarians are of opinion that حِجْلَى and ظِرْبَى are collective nouns; (اَسْمَاءُ الْجَمْعِ) fignifying, *A collection of partridges, and of cats;* and not the regular plurals, formed from حَجَل and ظَرِبَان.

اَقْصَى الْجُمُوعِ
OR
THE LAST OF PLURALS.

It has already been ftated, that this clafs of plurals is known by the terms جَمْعُ الْجُمُوعِ; or اَقْصَى الْجُمُوعِ; or مُنْتَهَى الْجُمُوعِ; either, becaufe it is often formed from nouns already in the plural number, under fome of its imperfect forms; or, becaufe every noun

noun formed on any of the meaſures of a مُنْتَهَی اَلْجُمُوع, (whether ſuch noun be itſelf in the plural, or in the ſingular number,) admits of no ſubſequent form of the imperfect plural to be derived from it.

Thus اَفَارِيق, the plural of اَفْرَاق, the plural of فِرَق; the plural of فِرْقَة *A tribe;* being formed on one of the meaſures of a مُنْتَهَی اَلْجُمُوع (اَفَاعِيل) admits of no ſubſequent form of the imperfect plural to be derived from it; and ſo alſo سَرَاوِيل *A pair of trouſers;* (which is a ſingular noun in the opinion of moſt Grammarians, though ſome believe it to be the plural of سِرْوَال) is not ſuſceptible of any, but the feminine form of the perfect plural in ات; (سَرَاوِيلَات) becauſe it is formed on the meaſure فَعَائِيل; which is alſo a meaſure of the مُنْتَهَی اَلْجُمُوع.

The مُنْتَهَی اَلْجُمُوع comprifes three claſſes of plurals; the firſt conſiſting of five letters, and the other two, of ſix letters each. In Plurals of the firſt claſs, the firſt and ſecond letters are invariably moveable by the vowel فَتْحَه; the third letter is a quieſcent اَلِف of encreaſe; and the fourth letter is moveable by the vowel كَسْرَه. Examples: عَقْرَب *A ſcorpion;* Plural عَقَارِب; مَسْجِد *A temple;* Plural مَسَاجِد; فَائِدَه *Gain;* Plural فَوَائِد; &c. Plurals of the ſecond claſs are diſtinguiſhed from thoſe of the firſt claſs, by the occurrence of the letter ة of encreaſe, at the end of the plural. Examples; فِرْعَوْن Pharaoh; Plural فَرَاعِنَه; اُسْتَاذ *A teacher;* Plural اَسَاتِذَه; كِسْرَی *A title aſſumed by the Perſian kings;* Plural اَكَاسِرَه; &c. Plurals of the third claſs have, inſtead of the letter ة at the end of the plural, a quieſcent ی of encreaſe, occuring as the *fifth* or *penultimate letter*. Examples: مِصْبَاح *A lamp;* Plural مَصَابِيح; زُنْبُور *A bee;* or *A waſp;* Plural زَنَابِير; عِفْرِيت *A demon;* Plural عَفَارِيت; &c.

It is obvious, therefore, that the following circumſtances are common to all plurals of the claſs termed منتهى الجموع: *namely*, that the whole number of letters ſhall not be leſs than five, or more than ſix; that of theſe, the firſt and ſecond letters ſhall be moveable by the vowel فتح; that the third letter ſhall be a quieſcent الف of encreaſe; that the fourth letter ſhall be moveable by the vowel كسره; and that, in caſe of ſix letters, either the fifth ſhall be an encreaſed quieſcent ي; or the ſixth ſhall be the letter ى of encreaſe. When theſe circumſtances happen to occur in any ſingular noun, as سراويل *A pair of trouſers;* for example, ſuch noun is then ſaid to be formed on the meaſure of a منتهى الجموع; and conſequently admits not (as we have already had occaſion to remark) of any ſubſequent form of the imperfect plural to be derived from it.

But it may be ſtated as a general rule, (to which, however, there are ſome exceptions) that, in all practicable caſes, *the letters compriſed in the ſingular number of every noun will be preſerved, in their order, in the* منتهى الجموع; and whenever that happens, it is very eaſy to form the منتهى الجموع from ſuch nouns, by adverting to the circumſtances already ſtated, as common to all the plurals of that claſs. Examples: دفتر *A book;* Plural دفاتر; ملك *An angel;* (originally ملأك) Plural ملائك; اقليم *A climate;* Plural اقاليم; &c.

On the other hand, this ſpecies of the plural, being applicable to many nouns of which the ſingular number compriſes more than five letters, (as استخراج *Selection;* for example) and alſo to many quinqueliteral nouns ſo formed in the ſingular number, as to render the preſervation of all the letters, in the منتهى الجموع, *utterly impracticable;* (as فرزدق *A cake of bread;* for example) it neceſſarily follows, in either of theſe caſes, that ſome of the letters

compriſed

comprifed in the fingular number muft be rejected, before the مُنتَهى الجُمُوع can poffibly be formed. The reader will eafily perceive this neceffity, on recurring to the circumftances already ftated, as common to all the plurals of the مُنتَهى الجُمُوع; fince the occurrence of thefe circumftances, in either of the words فَرَزْدَق or إِسْتِخْرَاج, is obvioufly inconfiftent with the prefervation of *all* the letters, that enter into the compofition of thefe words.

Accordingly, Grammarians have authorized in fuch cafes the rejection, from the fingular number, of every letter, the prefervation of which is inconfiftent with the formation of the مُنتَهى الجُمُوع; and, in order to guide the judgment of the learner in felecting the letters which ought to be rejected, they have farther determined, *firft*, that the radical letters of every word fhall be preferved in preference to thofe which are not radical; as دَحَارِج, the plural of مُدَحْرِج *Revolving;* Meafure مُفَعْلِل; *fecondly*, that of two or more letters of encreafe, that letter fhall be retained which is of moft ufe in marking the part of fpeech, to which a given word may happen to belong; as مَطَالِق, the plural of مُنْطَلِق *Difmiffed; or Set at liberty;* Meafure مُنْفَعِل; and, *finally*, that either of two letters which are both *fervile*, or both *radical*, may be optionally retained, or rejected, when the relative importance of both fhall appear to be the fame: as فَرَزْدَق *A cake of bread;* Plural فَرَازِد; or فَرَازِق; إِسْتِخْرَاج *Selection;* Plural سَخَارِج; or تَخَارِج; &c. It is to be obferved, however, that the rejection of radical letters is always inelegant; and it is therefore better, in fuch cafes, to have recourfe to that form of the perfect plural which may happen to be applicable to any given word, than to put it into the mutilated form which it muft affume as a مُنتَهى الجُمُوع.

The

The مُنْتَهى الجُمُوع is sometimes applicable to nouns of which the singular number comprises less than four letters; as أَرْض *Land;* Plural اَرَاضِي؛ حُسْن *Beauty;* Plural مَحَاسِن; &c. and, in this case, it is obviously necessary that certain letters should be superadded to those in the singular number, before the مُنْتَهى الجُمُوع can possibly be formed. There are not, however, any rules to guide the judgment of the learner, in selecting the letters which ought to be added; and, indeed, the formation of the مُنْتَهى الجُمُوع, from nouns of which the singular number comprises less than four letters, occurs too rarely to merit much attention.

If the reader will reflect on the nature of the مُنْتَهى الجُمُوع, as explained in the preceding observations, he will soon perceive that its Grammatical measures must of necessity be very numerous; nearly as numerous, indeed, as those on which the nouns admitting this species of the plural are formed in the singular number; for if the letters comprised in the singular number of any given noun shall be preserved (as they commonly are) in the مُنْتَهى الجُمُوع, it follows that the measure of the singular being فَعْلَل, that of the plural will be فَعَالِل; as دَفْتَر, *A book;* Plural دَفَاتِر; and so also of مَفْعِل, and مَفَاعِل; as مَسْجِد, and مَسَاجِد; or تَفْعِلَة, and تَفَاعِل; as تَهْلُكَة, and تَهَالُك; or فَعِيلَة, and فَعَائِل; as فَضِيلَة, and فَضَائِل; or مِفْعَال, and مَفَاعِيل; as مِقْدَار, and مَقَادِير; or فُعْلَان, and فَعَالِين; as سُلْطَان, and سَلَاطِين; &c.

It is impossible, therefore, to affix any limits to the number of measures on which a مُنْتَهى الجُمُوع may be accurately formed; but the following are the measures on which it will be most frequently found to occur.

Measure

MEASURE FIRST فَعَالِی.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy; *first*, to every noun whether substantive or adjective, which is formed on the measure فَعْلَاءُ ; *secondly*, to every substantive noun formed on the measures فَعْلَی ; فِعْلَی ; and فُعْلَی ; *thirdly*, to every adjective noun formed on the measure فَعْلَی ; *fourthly*, to every noun formed on the measures فِعْلَی, or فُعْلِیَّة ; and, *fifthly*, to every noun formed on the measures فَعْلُوَة ; فَعْلَاة ; فِعْلَاة ; فَعْلُوَة ; فَعْلِیَة ; فَعْلَلَی ; فُعَالَی ; &c.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
صَحَارِی	صَحْرَاءُ	A field; or desert.	فَیَافِی	فَیْفَاءُ	A field; or desert.
عَذَارِی	عَذْرَا	A virgin.	دَعَاوِی	دَعْوَی	A claim.
عَلَاقِی	عَلْقَی	A species of grass.	فَتَاوِی	فَتْوَی	A decree.
ذَفَارِی	ذِفْرَی	The bone behind the ear.	اَشَافِی	اِشْفَی	A shoe-maker.
سَعَادِی	سُعْدَی	A woman's name.	حَبَالِی	حُبْلَی	Pregnant.
خَنَاثِی	خُنْثَی	A hermaphrodite.	دَرَارِی	دُرِّیّ	A bright star.
ذَرَارِی	ذُرِّیَّة	A son.	سَرَارِی	سُرِّیَّة	A kept mistress.

عَرَاقِی	عَرْقُوَةٌ	A cross bar on a bucket.	تَرَاقِی	تَرْقُوَةٌ	The collar bone.
لَیَالِی	لَیْلَاةٌ	Night.	سَعَالِی	سِعْلَاةٌ	A demon.
قَلَاسِی	قَلَنْسُوَةٌ	A sort of cap.	بَلَاهِی	بُلَهْنِیَةٌ	The conveniences of life.
حَبَاطِی	حَبَنْطَی	A short man with a large belly.	حَبَارِی	حُبَارَی	A bustard.

RULE SECOND.

It is irregularly applicable to certain nouns substantive or adjective, which are formed on various measures: as أَرْضٌ *Land;* Plural أَرَاضِی; أَهْلٌ *A family;* Plural أَهَالِی; كَسْلَانٌ *Slothful;* Plural كَسَالِی; عَجْلَانٌ *Making haste;* Plural عَجَالِی; عِشْرِیْنَ *Twenty;* Plural عَشَارِی; &c.

Measure Second فَعَالِیُّ.

RULE FIRST.

This form of the Plural is regularly applicable, by analogy, to every substantive noun comprising three letters, which is followed by the termination یَاىِ مُشَدَّدْ; provided, however, that the second letter shall not be moveable by any vowel point; and that the letter یَاىِ مُشَدَّدْ shall not be a mark of the اِسْمِ مَنْسُوبْ, or *Relative noun.* Examples: كُرْسِیٌّ *A throne;* or *chair;* Plural كَرَاسِیُّ; كُرْكِیٌّ *A crane;* Plural كَرَاكِیُّ; &c.

RULE SECOND.

It is irregularly applicable to certain nouns, formed on various measures which need not be detailed. Examples: عَارِیَّةٌ *A loan;* (originally

(originally عوِيرِيّة) Plural عوارِيّ ; مهرِيّ *A species of camel;* Primitive مهرة *The name of a tribe;* Plural مهارِيّ ; &c.

RULE THIRD.

It is regularly applicable to all nouns formed on the Measures فِعْلَاء , فُعْلَاء , فَعْلَاء ; and فِعْلَان . Examples: عِلْبَاء *A vein in the neck;* Plural عَلَابِيّ ; حِرْبَاء *Rugged* or *Uneven ground;* Plural حَرَابِيّ ; قُوبَاء *The name of a disease;* Plural قَوَابِيّ ; صَحْرَاء *A field;* Plural صَحَارِيّ ; عَذْرَاء *A virgin;* Plural عَذَارِيّ ; إِنْسَان *A man;* Plural أَنَاسِيّ ; &c.

Measure Third فَعَائِل.

RULE FIRST.

This form of the plural is regularly applicable to every noun, substantive or adjective, which is formed on the Measure فَعِيلَة ; provided such noun shall not be used in the sense of a passive participle. (N. B. For the permutations applicable, in many cases, to this species of the plural, consult the rule of خَطَايَا , originally خَطَائِئُ ; page 125.)

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
سَفَائِن	سَفِينَة	A boat.	كَتَائِب	كَتِيبَة	An army.
فَضَائِل	فَضِيلَة	Excellence.	بَصَائِر	بَصِيرَة	Vision.
حَقَائِق	حَقِيقَة	The true nature of any thing.	حَدَائِق	حَدِيقَة	A garden.
قَبَائِل	قَبِيلَة	A tribe.	جَزَائِر	جَزِيرَة	An island.

بهایم	بهیمه	A quadruped.	جرائد	جریده	A volume.
خدائع	خدیعه	Fraud.	شنائع	شنیعه	Evil.
شرائط	شریطه	A condition.	وسائل	وسیله	A mean.
جنائب	جنیبت	A led horſe.	مدائن	مدینه	A city.
ارائك	اریکه	A throne.	فضائح	فضیحت	Diſgrace.
وصایا	وصیّت	Admonition.	سجایا	سجیّه	The diſpoſition.
خطایا	خطیّه	A fault.	بلایا	بلیّه	A calamity.
مطایا	مطیّه	A horſe; &c.	قضایا	قضیّه	A deciſion.

ADJECTIVE NOUNS.

کرائم	کریمه	Generous.	شرائف	شریفه	Noble.
خلائف	خلیفه	A great king.	لطائف	لطیفه	Witty; Pure.
حقائر	حقیره	Contemptible.	عظائم	عظیمه	Great.
بقایا	بقیّه	Remaining.	رعایا	رعیّه	The common people.

RULE SECOND.

It is regularly applicable, by analogy, to all nouns formed on the Measures فَعُولَةٌ ; فَعَالَةٌ ; فِعَالَةٌ ; and فُعَالَةٌ.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
حَمَائِلُ	حَمُولَةٌ	A horse; &c.	رَكَائِبُ	رَكُوبَةٌ	A riding camel.
حَلَائِبُ	حَلُوبَةٌ	A milk camel.	حَمَائِمُ	حَمَامَةٌ	A pigeon.
دَجَائِجُ	دَجَاجَةٌ	Fowls.	عَلَائِقُ	عَلَاقَةٌ	Connexion.
رَسَائِلُ	رِسَالَةٌ	A treatise.	قَلَائِدُ	قِلَادَةٌ	A collar.
حَمَائِلُ	حِمَالَةٌ	A sword belt.	ذَوَائِبُ	ذُوَابَةٌ	The forelocks.

RULE THIRD.

It is very generally, though not invariably, applicable to nouns formed on the Measures فَعُولٌ ; فِعَالٌ ; فُعَالٌ ; and فَعِيلٌ ; and also to nouns formed on the Measure فَعِيلَةٌ, which are used in the sense of passive participles.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
عَجَائِزُ	عَجُوزٌ	An old woman.	قَدَائِمُ	قَدُومٌ	An ax.

عَرَائِس	عَرُوس	A bride, or bride-groom.	ذَنَائِب	ذَنُوب	A bucket full of water.
جَزَائِر	جَزُور	A camel destined for slaughter.	شَمَائِل	شِمَال	The disposition; also The left hand.
رَكَائِب	رِكَاب	Riding camels.	دَعَائِم	دِعَام	A pillar.
عَقَائِب	عُقَاب	An eagle.	دَلَائِل	دَلِيل	The road. (a proof.)
نَسَائِم	نَسِيم	A gentle gale, or zephyr.	ضَمَائِر	ضَمِير	Secret.
طَرَائِف	طَرِيف	Property newly acquired.	وَصَائِد	وَصِيد	A threshold.
أَفَائِل	أَفِيل	A small camel.	ذَبَائِح	ذَبِيحَة	Slain; or sacrificed.
دَفَائِن	دَفِينَة	Buried.	رَقَائِم	رَقِيمَة	Written.

RULE FOURTH.

It is rarely applicable to certain nouns formed on various measures; such as, فَعْل ; فِعْل ; فَعْلَة ; فُعْلَة ; فَعَلَة ; &c. Examples: لَيْل *The night;* Plural لَيَائِل ; حِقْد *Enmity;* Plural حِقَائِد ; ضَرَّة *Either of two women who are married to the same husband;* Plural ضَرَائِر ; حُرَّة *A free woman;* Plural حَرَائِر ; حَاجَة *Any thing necessary;* (originally حَوْجَة) Plural حَوَائِج ; &c.

MEASURE FOURTH فَوَاعِل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to all

all nouns substantive or adjective, that are formed on the measures فَوَاعِل ; or فَاعِلَه ; but adjectives formed on the measure فَاعِل, must denote attributes peculiar to the female sex; or attributes not apcable to rational beings.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
حَوَاتِم	حَاتِم	A man's name.	خَوَالِد	خَالِد	A man's name.
كَوَاهِل	كَاهِل	The space between the shoulders.	جَوَانِب	جَانِب	The side.
سَوَاحِل	سَاحِل	The shore.	دَوَانِق	دَانِق	A small coin.
حَوَافِر	حَافِر	The hoof of a quadruped.	خَوَاطِر	خَاطِر	The mind; Thought; &c.
خَوَاتِم	خَاتِم	A ring.	طَوَالِق	طَالِق	A divorced woman.
حَوَامِل	حَامِل	A pregnant woman.	حَوَائِض	حَائِض	Menstruous.
نَوَاهِق	نَاهِق	Braying. (An ass.)	صَوَاهِل	صَاهِل	Neighing. (A horse.)
قَوَاعِد	قَاعِدَه	A rule.	خَوَانِق	خَانِقَه	A house of worship.
فَوَاكِه	فَاكِهَه	Fruit.	فَوَاضِل	فَاضِلَه	Excellence; or Excess.
فَوَائِد	فَائِدَه	Gain.	غَوَائِل	غَائِلَه	Evil.

دواعي,

دَوَاعِي	دَاعِيَة	A claim.	نَوَاحِي	نَاحِيَة	A region, or quarter.
دَوَاهِي	دَاهِيَة	A misfortune.	زَوَايَا	زَاوِيَة	A corner.
صَوَاحِب	صَاحِبَة	A companion.	قَوَاتِل	قَاتِلَة	A slayer.
لَوَاحِق	لَاحِقَة	A dependant.	صَوَالِح	صَالِحَة	Virtuous.
ضَوَارِب	ضَارِبَة	Beating.	عَوَامّ	عَامَّة	Common.
خَوَاصّ	خَاصَّة	Particular.	دَوَابّ	دَابَّة	Whatever moves. (A living creature.)

RULE SECOND.

It is regularly applicable, by analogy, *first*, to all nouns formed on the measures فَوْعَل or فَوْعَلَة; and *secondly*, to all substantive nouns formed on the measures فَاعَلَاء, and فَاعَل.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
جَوَاهِر	جَوْهَر	A gem.	كَوَاكِب	كَوْكَب	A star.
كَوَاثِر	كَوْثَر	A stream in paradise.	جَوَارِب	جَوْرَب	A shoe or stocking.
حَوَاصِل	حَوْصَلَة	The crop of a bird.	صَوَامِع	صَوْمَعَة	A place of worship.

قَوَاصِع	قَاصِعَاء	The hole of a field mouſe.	نَوَافِق	نَافِقَاء	The h[illegible] a fie[illegible] mou[illegible]
دَوَامّ	دَامَّاء	The neſt of a field mouſe.	عَوَالِم	عَالَم	The world.
خَوَاتِم	خَاتَم	A ſeal ring.	قَوَالِب	قَالَب	A mould or form.
طَوَابِع	طَابَع	A ſeal ring; &c.	طَوَابِق	طَابَق	A pan for baking bread.

RULE THIRD.

It is very generally, though not invariably, applicable to maſculine adjectives formed on the meaſure فَاعِل; and it is alſo applicable to a very few nouns, formed on various meaſures which need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
فَوَارِس	فَارِس	A horſe-man.	غَوَائِب	غَائِب	Abſent.
شَوَاهِد	شَاهِد	A witneſs.	هَوَالِك	هَالِك	Periſhing.
نَوَاكِس	نَاكِس	Hanging the head.	بَوَاقِر	بَقَرَه	A bull, or cow.
دَوَاخِن	دُخَان	Smoke.	طَوَاحِن	طَاحُونَه	A mill.

 Measure

Measure Fifth فواعيل.

RULE.

This form of the plural is regularly applicable to every word, comprising more than four letters, which has a مدّه زائده, or *simple long vowel of increase*, after each of the first and second radicals. In other words, it is applicable to all nouns, formed on the measures فوعال ; فيعال ; فاعولاء ; فاعوله ; فاعول ; فاعال ; and other measures of the same nature.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning*
خواتيم	خاتام	A seal ring.	سوابيط	ساباط	A covered passage between two houses.
خواقين	خاقان	An emperor.	نواميس	ناموس	Reputation; &c.
خواتين	خاتون	A lady.	قوانين	قانون	A canon; or law.
بواسير	باسور	A hemorrhage; &c.	نواطير	ناطور	A gardener.
قوارير	قاروره	A glass bottle.	عواشير	عاشوراء	The tenth day of the month Mohurrum.
دواوين	ديوان	A register of accounts.	خواتيم	خيتام	A seal ring.
ضواريب	ضيراب	Mutual beating.	طوامير	طومار	A volume.

REMARK.

REMARK.

Nouns formed in the singular number on the measure فَاعَل, and having their plurals formed on the measure فَوَاعِل, admit the optional insertion of a penultimate يا; and, in that case, assume the measure فَوَاعِيل, in the plural number. Examples: خَاتَم *A seal-ring;* Plural خَوَاتِم; or خَوَاتِيم; قَالَب *A mould;* Plural قَوَالِب; or قَوَالِيب; طَابَق *A pan for baking bread;* Plural طَوَابِق; or طَوَابِيق; &c. Of the irregular application of this form of the plural, the word دُخَان *Smoke;* Plural دَوَاخِين, furnishes the only example that need be adduced.

Measure Sixth أَفَاعِل.

RULE FIRST.

This form of the plural is regularly applicable (without reference to the vowel points) to every substantive noun comprising four letters, of which the first is هَمزَهٔ زَائِده, or *Humza not radical;* and also to the masculine gender of every اِسْمِ تَفْضِيل.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
أَصَابِع	إِصْبَع	A finger.	أَرَانِب	أَرْنَب	A hare.
أَفَاعِي	أَفْعَى	A black snake.	أَنَامِل	أُنْمُلَه	The tip of the finger.
أَكَابِر	أَكْبَر	Greater, or Greatest.	أَصَاغِر	أَصْغَر	Smaller, or Smallest.

اَفَاضِل	اَفْضَل	More, or Moſt exellent.	اَعَاظِم	اَعْظَم	Greater, or Greateſt.
اَقَارِب	اَقْرَب	Nearer, or Neareſt.	اَمَاثِل	اَمْثَل	Liker, or Likeſt.
اَمَاجِد	اَمْجَد	More, or Moſt noble.	اَرَاذِل	اَرْذَل	Meaner, or Meaneſt.
اَوَائِل	اَوَّل	Former, or Firſt.	اَعَالِی	اَعْلَی	Higher, or Higheſt.
اَقَاصِی	اَقْصَی	More, or Moſt remote.	اَدَانِی	اَدْنَی	Nearer, or Neareſt.

RULE SECOND.

It is irregularly applicable; as a ſecond plural, to many nouns of which the firſt plural is formed on the Meaſures of Paucity اَفْعُل; or اَفْعِلَه.

EXAMPLES.

جمع الجمع	جمع قلّت	واحد	*Meaning.*	جمع الجمع	جمع قلّت	واحد	*Meaning.*
اَكَالِب	اَكْلُب	كَلْب	A dog.	اَنَاعِم	اَنْعُم	نِعْمَت	Wealth.
اَیَادِی	اَیْدِی	یَد	The hand.	اَمَاكِن	اَمْكِنَه	مَكَان	A place.
اَسَاوِر	اَسْوِرَه	سِوَار	A bracelet.	اَوَانِی	آنِیَه	اِنَاء	A plate.

RULE THIRD.

It is irregularly applicable to a very few nouns, ſubſtantive or adjective, that are formed on various meaſures which need not be detailed.

EXAMPLES.

EXAMPLES,

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَرَاهِط	رَهْط	A tribe.	أَصَارِم	صِرْم	A party.
أَبَاجِر	بُجْر	Evil.	أَجَامِل	جَمَل	A camel.
أَرَاجِل	رَجُل	A man.	أَرَاجِل	رَاجِل	A foot foldier.
أَشَاوِه	شَاة شَوَهَة	A goat.	أَجَاوِد	جَوَاد	Liberal.
أَيَامِن	يَمِين	The right hand.	أَبَاهِم	إِبْهَام	The thumb.

Measure Seventh أَفَاعِيل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every word, comprifing five letters, of which the firft letter is همزه of Encreafe, and the fourth is an الف, واو, or يا, alfo of Encreafe. In other words, it is regularly applicable to nouns formed on the Meafures إِفْعَال; إِفْعِيل; أُفْعُول; أُفْعُولَة; and other meafures of the fame kind.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
أَسَاكِيف	إِسْكَاف	A fhoe-maker.	أَقَالِيم	إِقْلِيم	A climate.

اَكَالِيل	اِكْلِيل	A diadem.	اَبَارِيق	اِبْرِيق	A species of ewer.
اَحَالِيل	اِحْلِيل	Foramen uberis.	اَسَالِيب	اُسْلُوب	A method.
اَسَاطِير	اُسْطُورَه	A fable.	اَضَاحِيك	اُضْحُوكَه	A jest, or laughable occurrence.
اَعَاجِيب	اُعْجُوبَه	A prodigy, or surprising occurrence.	اَكَاذِيب	اُكْذُوبَه	A lie.
اَغَانِيّ	اُغْنِيَّه	A particular species of melody.	اَضَاحِيّ	اُضْحِيَّه	A goat or camel, devoted to sacrifice.
اَمَانِيّ	اُمْنِيَّه	A wish, or desire.	اَسَاطِين	اُسْطُوَانَه	A pillar.

Of its application, *as a second plural, to nouns having the first* plural formed on the Measure اَفْعَال, the *following* are a few examples.

جَمْعُ الْجَمْع	جَمْع	وَاحِد	*Meaning.*	جَمْعُ الْجَمْع	جَمْع	وَاحِد	*Meaning.*
اَرَاكِين	اَرْكَان	رُكْن	A pillar.	اَنَاعِيم	اَنْعَام	نَعَم	A quadruped.
اَقَاوِيل	اَقْوَال	قَوْل	A speech.	اَفَارِيق	اَفْرَاق	فِرَق	Tribes. (جَمْعُ فِرْقَة.)
اَزَاهِير	اَزْهَار	زَهْرَه	A bud; or blossom.	اَتَاوِيه	اَتْوَاه	تِيه	A desert.

RULE SECOND.

It is irregularly applicable to various nouns, *in* which *one* or both of the conditions, mentioned in the *first rule,* are *wanting.*

EXAMPLES.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
اَهَالِيْل	هِلَال	The new Moon.	اَحَادِيْث	حَدِيْث	A saying; tradition; &c.
اَعَارِيْض	عَرُوْض	The last foot of the first hemistich in poetry.	اَظَانِيْن	ظَنّ	An opinion.
اَرَاهِيْط	رَهْط	A party; or tribe.	اَرَاجِيْل	رَاجِل	A foot soldier; &c.

MEASURE EIGHTH مَفَاعِل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, *first*, to مَصْدَرِ مِيمِي or, in other words, to every triliteral infinitive of the radical class of which the first letter is مِيم not radical; *secondly*, to every اِسْمِ ظَرْف or *Noun of time and place*; whether formed on the Measures مَفْعَل; or مَفْعِل; and, *finally*, to every اِسْمِ آلَه or *Noun of instrument* which is formed on either of the Measures مِفْعَل, or مِفْعَلَه.

EXAMPLES.

INFINITIVES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
مَطَالِب	مَطْلَب	A wish, or desire.	مَقَاصِد	مَقْصَد	A wish, or desire.
مَعَانِي	مَعْنَى	Meaning.	مَوَاعِد	مَوْعِد	Promising.

مياسر

مَيَاسِر	مَيْسِر	Gaming.	مَرَاحِم	مَرْحَمَت	Mercy.
مَسَاغِب	مَسْغَبَه	Hunger.	مَسَائِل	مَسْئَلَه	A queſtion.
مَعَارِف	مَعْرِفَت	Knowledge.	مَعَاذِر	مَعْذِرَت	An apology.
مَعَايِش	مَعِيشَت	Life.	مَرَاثِي	مَرْثِيَه	Weeping.
مَقَادِر	مَقْدُرَت	Ability.	مَكَارِم	مَكْرُمَت	Bounty.

NOUNS OF TIME AND PLACE.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَرَاكِب	مَرْكَب	A vehicle.	مَصَادِر	مَصْدَر	A ſource.
مَذَاهِب	مَذْهَب	A faith; or creed.	مَنَازِل	مَنْزِل	A ſtage.
مَغَارِب	مَغْرِب	The weſt.	مَشَارِق	مَشْرِق	The Eaſt.
مَعَادِن	مَعْدِن	A mine,	مَسَاجِد	مَسْجِد	A moſque.
مَجَالِس	مَجْلِس	An aſſembly.	مَوَاعِد	مَوْعِد	The place of promiſing.
مَوَاضِع	مَوْضِع	A place.	مَضَايِق	مَضِيق	A ſtrait.

NOUNS OF INSTRUMENT.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَضَارِب	مِضْرَب	A musical plectrum.	مَنَافِخ	مِنْفَخ	A pair of bellows.
مَسَاطِر	مِسْطَر	A ruler.	مَنَابِر	مِنْبَر	A pulpit.
مَعَابِر	مِعْبَر	A ferry boat.	مَنَاجِل	مِنْجَل	A reaping hook.
مَخَالِب	مِخْلَب	A bird's claw; or talon.	مَقَاطِع	مِقْطَع	A pair of shears.
مَشَارِب	مِشْرَبَة	A drinking cup.	مَطَارِق	مِطْرَقَة	A hammer.
مَصَاقِل	مِصْقَلَة	A polishing instrument.	مَطَاهِر	مِطْهَرَة	A ewer.
مَنَاطِق	مِنْطَقَة	A girdle; or zone.	مَسَارّ	مِسَرَّة	A whispering trumpet.

RULE SECOND.

It is irregularly applicable, *first*, to certain adjectives formed on the Measure مُفْعِل, which denote attributes peculiar to the female sex; *secondly*, to certain adjectives formed on the Measure مُفْعَل; and, *finally*, to a very few nouns formed on other measures which need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَطَافِل	مُطْفِل	A mother having children.	مَرَاضِع	مُرْضِع	A milk nurſe.
مَسَانِد	مُسْنَد	Predicated.	مَحَاسِن	حُسْن	Beauty; Goodneſs; &c.
مَشَابِه	شِبْه	Reſembling.	مَعَابِد	عَبْد	A ſlave.

Measure Ninth مَفَاعِيل.

RULE FIRST.

This form of the plural is regularly applicable, (with the exception mentioned in the next rule,) to every word compriſing five letters, of which the firſt is مِيم *not radical; and the fourth is a* مَدّهٔ زائِده*; or Simple long vowel of encreaſe.*

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَسَاكِين	مِسْكِين	A poor man.	مَوَاعِيد	مِيعَاد	A promiſe.
مَفَاتِيح	مِفْتَاح	A key.	مَوَازِين	مِيزَان	A balance.
مَصَابِيح	مِصْبَاح	A torch.	مَزَامِير	مِزْمَار	A flute.

معاريج

مَعَارِج	مِعْرَاج	A ladder.	مَقَارِيض	مِقْرَاض	A pair of ſciſſors.
مَوَارِيث	مِيرَاث	An inheritance.	مَقَادِير	مِقْدَار	Meaſurement; or Value.

RULE SECOND.

It is not regularly, but frequently, applicable to paſſive participles formed on the Meaſure مَفْعُول .

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَلَاعِين	مَلْعُون	Accurſed.	مَكَاسِير	مَكْسُور	Broken.
مَشَاهِير	مَشْهُور	Celebrated.	مَنَاشِير	مَنْشُور	Diſperſed. (An order.)
مَسَالِخ	مَسْلُوخ	Flayed.	مَضَامِين	مَضْمُون	Compriſed.
مَمَالِيك	مَمْلُوك	Poſſeſſed. (Property.)	مَنَاهِي	مَنْهِي	Prohibited.

RULE THIRD.

It is irregularly applicable to a very few nouns, formed on various meaſures which need not be detailed.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
مَذَاكِير	ذَكَر	A male.	مَهَاجِين	هَجِين	Baſe; or Unworthy.

مَيَاسِير	مُوسِر	Rich.	مَفَاطِير	مُفْطِر	Breaking fast.
مَرَاضِيع	مُرْضِع	A milk nurse.	مَطَافِيل	مُطْفِل	A mother having children.
مَسَانِيد	مُسْنَد	Predicated.	مَنَاكِير	مُنْكَر	A vicious action

Measure Tenth تَفَاعِيل.

RULE.

This form of the Plural is regularly applicable *to every substantive* noun formed on the Measures تَفْعِل ; or تَفْعِلَة ; without reference to the vowel points that may be given to these measures. Examples: تَنْضُب *A species of tree from which arrows are made;* Plural تَنَاضِب ; تَجْرِبَة *Experience;* Plural تَجَارِب ; تَكْرِمَة *Reverence;* Plural تَكَارِم ; &c.

Measure Eleventh تَفَاعِيل.

RULE.

This *form of the* plural is regularly applicable *to* every substantive noun, comprising five letters, of which the first is ت not radical; and the fourth is a مَدَّةٌ زَائِدَة ; or *Simple long vowel of encrease.*

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
تَمَاثِيل	تِمْثَال	A figure,	تَصَاوِير	تَصْوِير	A picture.

تکالیف	تکلیف	Trouble; Ceremony; &c.	تفاسیر	تفسیر	Explanation.
تصاریف	تصریف	Inflexion.	تقاصیر	تقصیر	Deficiency.
تفاصیل	تفصیل	Explanation; Detail.	تدابیر	تدبیر	Reflexion.
تصانیف	تصنیف	Literary composition.	تصادیع	تصدیع	The headach; Trouble; &c.

MEASURE TWELFTH فیاعل.

RULE.

THIS form of the plural is regularly applicable, by analogy, to every word formed on the measure فیعل; without reference to the vowel points that may be given to that measure. Examples: صیقل *A polishing instrument;* Plural صیاقل; جید *Pure; or Excellent;* Plural جیاید; &c.

MEASURE THIRTEENTH فعالن.

RULE.

THIS form of the plural is regularly applicable, by analogy, to every word comprising four letters, of which the fourth is نون not radical. Examples: بلغن *Eloquent;* Plural بلاغن; فرسن *A camel's hoof;* Plural فراسن; &c.

MEASURE FOURTEENTH فعالین.

RULE.

THIS form of the plural is regularly applicable, by analogy, to every noun comprising five letters, of which the fourth and fifth are *Alif Noon* of encreafe.

EXAMPLES.

Plural.	Singular.	Meaning.	Plural.	Singular.	Meaning.
بَرَاهِين	بُرْهَان	A proof.	سَلَاطِين	سُلْطَان	A prince.
دَكَاكِين	دُكَّان	A shop; or warehouse.	بَسَاتِين	بُسْتَان	A garden.
مَيَادِين	مَيْدَان	A field.	رَيَاحِين	رَيْحَان	A hyacinth.
شَرَايِين	شِرْيَان	A pulse; or artery.	دَهَاقِين	دِهْقَان	The chief of a village.

MEASURE FIFTEENTH فَعَاعِيل.

RULE.

THIS form of the plural is applicable to nouns formed in the singular on the Measures فِعَّال ; فَعَّال ; or فُعَّال. Example: خُفَّاش *A bat;* Plural خَفَافِيش ; &c.

MEASURE SIXTEENTH يَفَاعِيل.

RULE.

THIS form of the plural is applicable to those nouns of which the singular is formed on the Measure يَفْعُول. Example: يَرْبُوع *A field mouse;* Plural يَرَابِيع ; &c.

MEASURE SEVENTEENTH فَيَاعِيل.

RULE.

THIS form of the plural is applicable to those nouns of which the singular is formed on the Measure فَيْعَال. Example: شَيْطَان *The devil;* Plural شَيَاطِين ; &c.

MEASURE

MEASURE EIGHTEENTH فَعَاوِيل.

RULE.

THIS form of the plural is applicable to nouns formed in the singular on the Measure فِعْوَال. Example: قِرْوَاح *A tall she-camel;* Plural قَرَاوِيح; &c.

MEASURE NINETEENTH فَعَائِل.

RULE.

THIS form of the plural is applicable to nouns formed on the Measure فِعِل. Example: فِرِنْد *A sheet;* or *The temper of a sword;* Plural فَرَائِد; &c.

MEASURE TWENTIETH فَعَالِل.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, *first*, to every quadriliteral noun of the radical class; and, *secondly*, to every encreased quadriliteral noun which has a مَدّه زَائِدَه after the second radical.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
تَرَاجِم	تَرْجَمه	Translation.	وَسَاوِس	وَسْوَسَه	A suggestion of the devil; &c.
سَلَاسِل	سِلْسِلَه	A chain.	قَنَاطِر	قَنْطَرَه	A bridge.
جَعَافِر	جَعْفَر	A small stream; &c.	دَفَاتِر	دَفْتَر	A volume; or book.

عقارب	عقرب	A ſcorpion.	عساكر	عسكر	An army.
ثعالب	ثعلب	A fox.	بلابل	بلبل	A nightingale.
لآلي	لؤلؤ	A pearl; or gem; &c.	جلاجل	جلجل	A ſmall bell.
عناصر	عنصر	An element.	هداهد	هدهد	A Lapwing.
زخارف	زخرف	Tinſel; Gold; &c.	قماطر	قمطر	A box for books.
سباحل	سبحل	A fat camel.	دراهم	درهم	A ſmall coin.
قرادد	قردد	High ground.	علابط	علابط	A flock of goats.

RULE SECOND.

It is irregularly applicable to certain encreaſed quadriliteral nouns; and alſo, to a good many nouns of the quinqueliteral claſs by rejecting one of the radical letters.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
زعافر	زعفران	Saffron.	غضافر	غضنفر	A lion.
عناكب	عنكبوت	A ſpider.	خنافس	خنفساء	A bug; or beetle.

فَرَازِد فَرَازِق	فَرَزْدَق	A cake of bread.	سَفَارِج	سَفَرْجَل	A quince.
قَذَاعِم	قُذَعْمِل	A fat camel.	جَحَامِر	جَحْمَرِش	A decripid old man.
عَنَادِل	عَنْدَلِيب	A nightingale.	خَنَادِر	خَنْدَرِيس	Old wine.

MEASURE TWENTY FIRST فَعَالِيل.

RULE.

THIS form of the plural is regularly applicable, by analogy, to every encreafed quadriliteral noun having a مَدَّهٔ زَائِدَه or *Simple long vowel of encreafe*, after the third radical. (N. B. The meafures of fuch nouns will be as فِعْلِيل ; فِعْلَال ; فُعْلُول ; فَيْعُول ; &c.)

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
قَنَادِيل	قِنْدِيل	A candleftick.	زَنَادِيق	زِنْدِيق	An affociator; or believer in the trinity.
صَنَادِيد	صِنْدِيد	A chieftain.	خَنَازِير	خِنْزِير	A hog.
وَطَاوِيط	وَطْوَاط	A bat; &c.	رَسَاتِيق	رُسْتَاق	A ruftic; or A village.
قَرَاطِيس	قِرْطَاس	Paper.	قَرَارِيط	قِيرَاط وراصل قِرَّاط	Half a dang; The name of a weight.
دَنَانِير	دِينَار وراصل دِنَّار	A fmall coin.	سَرَاوِيح	سِرْوَاح	A fat camel.

عَصَافِيرْ	عُصْفُورْ	A sparrow.	زَنَابِيرْ	زُنْبُورْ	A bee.
جَرَامِيقْ	جُرْمُوقْ	A kind of leather hose.	جَمَاهِيرْ	جُمْهُورْ	A tribe.
بَنَادِيقْ	بُنْدُوقْ	A musket.	عَزَاهِيلْ	عُزْهُولْ	A camel let loose to feed.
عَضَامِيزْ	عَيْضَمُوزْ	An old camel.	عَسَاجِيرْ	عَسْجُورْ	A hardy camel.

REMARK.

If any letters, whether radical or servile, be rejected from the singular number of a noun having its plural formed on the Measure فَعَالِلْ, a penultimate ي may be optionally introduced into the plural number; which will then be formed on the Measure فَعَالِيلْ.

EXAMPLES.

جمع بازديادِيا	جمع بروزن فَعَالِلْ	وَاحِدْ	*Meaning.*	جمع بازديادِيا	جمع بروزن فَعَالِلْ	وَاحِدْ	*Meaning.*
زَعَافِيرْ	زَعَافِرْ	زَعْفَرَانْ	Saffron.	عَنَاكِيبْ	عَنَاكِبْ	عَنْكَبُوتْ	A spider.
عَلَابِيطْ	عَلَابِطْ	عُلَابِطْ	A flock of goats.	فَرَازِيدْ	فَرَازِدْ	فَرَزْدَقْ	A cake of bread.
سَفَارِيجْ	سَفَارِجْ	سَفَرْجَلْ	A quince.	جَحَامِيرْ	جَحَامِرْ	جَحْمَرِشْ	A decripid old man.

OF THE LETTER ي AS A MARK OF THE مُنْتَهَى الْجُمُوعْ.

This letter is chiefly applicable to the plural of the اِسْمِ مَنْسُوبْ

or

or *Relative noun;* and to the plural of those Persian, or other foreign words, which the Arabs have adopted into their own language. It is not, however, entirely restricted to nouns of either of these classes.

EXAMPLES.

Plural.	*Singular.*	*Meaning.*	*Plural.*	*Singular.*	*Meaning.*
اشاعره	اشعری	Of or belonging to the tribe of Ashar.	حنابله	حنبلی	A certain Arabian doctor.
ارامنه	ارمنی	An Armenian.	کشامره	کشمیری	A Kishmeerian.
فراعنه	فرعون	PHARAOH.	فرازنه	فرزین	A chess queen.
افاغنه	افغان	An Afghan.	براهمه	برهمن	A Brahman.
دهاقنه	دهقان	A village chief.	اساتذه	استاذ	A teacher.
ملائک ملائکه	ملک	An angel.	صیاقل صیاقله	صیقل	A polishing instrument.

OF THE REJECTION OF LETTERS FROM THE منتهی الجموع.

IT has already been stated that certain letters must of necessity be rejected from the singular number of many nouns; before the منتهی الجموع can possibly be formed. The cause of this necessity has been fully explained; and the rules, prescribed for selecting the letters which ought to be rejected, have also been detailed. It remains to illustrate the operation of these rules, by adducing a few examples, in addition to those which have already appeared.

IF

If the measure of the singular be مُفَعَّل ; or مُفْعَال ; or مُتَفَعِّل ; that of the plural will be مَفَاعِل ; as مُحَرَّم ; and مَحَارِم ; مُقْعَنْسِس ; and مَقَاعِس ; مُنْطَلِق ; and مَطَالِق . If it be اِسْتِفْعَال ; that of the plural will be تَفَاعِيل ; or سَفَاعِيل ; as اِسْتِخْرَاج ; and تَخَارِيج ; or سَخَارِيج . If it be فَعَلْلَى ; that of the plural will be optionally فَعَالِل ; or فَعَالِي ; as حَبَنْطَى ; *Plural* حَبَانِط ; or حَبَاطِي . If it be مُفْعَلِل ; or مُفْعَنْلِل of the class termed رُبَاعِي ; that of the plural will be فَعَالِل ; as مُدَحْرِج ; and دَحَارِج ; مُحْرَنْجِم ; and حَرَاجِم ; &c. Or *if* it be اِفْعِنْلَال ; that of the plural will be فَعَالِيل ; as اِحْرِنْجَام ; and حَرَاجِيم ; &c. In all these cases, a penultimate ي may, however, be *optionally* introduced where it is wanting, at the pleasure of the writer; as مُحَرَّم ; Plural مَحَارِم ; or مَحَارِيم ; مُنْطَلِق ; Plural مَطَالِق ; or مَطَالِيق ; حَبَنْطَى ; Plural حَبَانِط ; or حَبَانِيط ; or حَبَاطِي ; or حَبَاطِيّ ; &c.

اِسْمُ الْجَمْعِ

OR

NOUN OF THE PLURAL.

THE اِسْمُ الْجَمْعِ or NOUN OF THE PLURAL, is defined to be a singular noun having the sense of the plural; and, being derived from the singular number, like other plurals of the imperfect class, merely by effecting a change in the measure, it would be utterly impossible to recognise any distinction between the جَمْع and the اِسْمُ الْجَمْعِ ; were it not for the following circumstance: *namely*, that the اِسْمُ الْجَمْعِ requires, in Arabic syntax, the same regimen which is applicable to nouns in the singular, and not in the plural number.

THE اِسْمُ الْجَمْعِ seems to correspond, in its nature, with the collective

lective nouns of other tongues; such as *an army*, *a fleet*, *a navy*, *&c.* and is to be distinguished from them, merely, as it is verbally derived from that noun, which denotes the individuals comprised in itself. As, if the word *fleet* were derived from the word *ship*, or the word *grove*, from the word *tree*, in our language.

THE following are the measures on which the اِسْمُ الْجَمْع has been, most commonly, found to occur: فَعَل ؛ فِعْل ؛ فَعْل ؛ فَعْلَان ؛ فَعِيل ؛ فُعَال ؛ فَعَال ؛ فَاعِل ؛ فُعْلَه ؛ فَعْلَه ؛ فَعِيل ؛ فُعُل ؛ فَعِل ؛ مَفْعُولَاء ؛ فِعَال ؛ فُعَال ؛ اَفْعُول ؛ مَفْعَل ؛ فَيْعُول ؛ فَاعُولَه ؛ فَاعُول ؛ فُعَالَه ؛ فَعَالَه ؛ فَعِلَه ؛ مَفْعَلَه ؛ فِعَّلَان ؛ فِعِّلَى ؛ فِعَّال ؛ فَعَال ؛ مَفْعَال. But the examples of its occurrence are by no means numerous in the Persian language; and the application of its measures is not at all restricted, or guided, by grammatical rule.

IT must not however be inferred that the اِسْمُ الْجَمْع is entirely unknown (though it rarely occurs) in the Persian language; for, on the contrary, some of its examples (as خَدَم *A retinue*, derived from خَادِم *A servant*; and صَحَابَه *The companions of the prophet*, derived from صَاحِب *A companion*;) are of very common use. And as I conceive that there is scarcely any portion of Arabic inflexion, which can be justly considered as entirely unessential to the attainment of a speedy proficiency in the Persian tongue, so, I do not hesitate to insert the following examples of the اِسْمُ الْجَمْع, notwithstanding the apprehended censure of those who may be of opinion, that in this, as in other parts of the present work, I have encreased the labor of the student, by the insertion of details which might be omitted without inconvenience.

HAVING already stated that the application of the اِسْمُ الْجَمْع is not at all guided or restricted by grammatical rule, it remains, merely, to furnish a few examples of its occurrence on each of the measures above detailed.

Measures فُعْل and فِعْل.

EXAMPLES.

Collective Plural.	*Singular.*	*Meaning.*	*Collective Plural.*	*Singular.*	*Meaning.*
وُلْد	وَلَد	A ſon.	جُوْم	جَام	A cup.
رُوْغ	رَوَغَة	Clay.	سُوْح	سَاحَة	A field.
قُوْح	قَاحَة	A field.	صُحْب	صَاحِب	A companion.
رُكْب	رَاكِب	A rider.	خُوْن	خُوَّان	The name of a month.
شُخْص	شَخْص	A ſhe goat, not yet paired.	وِلْد	وَلَد	A ſon.
شِيْه	شَاة	A goat.	لِبْن	لَبُوْن لَبُوْنَة	A milch camel.

Measures فَعَل and فَعَلَة.

EXAMPLES.

Collective Plural.	*Singular.*	*Meaning.*	*Collective Plural.*	*Singular.*	*Meaning.*
خَيَم	خَيْمَة	A tent.	حَلَق	حَلْقَة	A ring.
خَدَم	خَادِم	A ſervant.	غَيَب	غَائِب	Abſent.
شَرَف	شَرِيْف	Noble.	بَعَد	بَعِيْد	Diſtant.

ادم

أَدَم	أَدِيم	Scented leather.	عُمُد	عَمُود	A pillar.
خَشَب	خَشَب	A piece of wood.	رَجْلَه	رَجُل	A man.
رَجْلَه	رَاجِل	A foot soldier.	شَجْعَه	شُجَاع	Bold.

MEASURES فِعْلَه ; فَاعِل ; فِعَال ; AND فُعَال.

EXAMPLES.

Collective Plural.	*Singular.*	*Meaning.*	*Collective Plural.*	*Singular.*	*Meaning.*
سِهْمَه	سَهْم	A portion.	ظُؤْرَة	ظِئْر	An affectionate milk nurse.
أُخْوَة	أَخ أَخُو	A brother.	صُحْبَه	صَاحِب	A companion.
شَجْعَه	شُجَاع	Bold.	رُفْقَه	رَفِيق	A companion.
جِمَال	جَمَل	A camel.	بَاقِر	بَقَرَه	A cow.
صَايِم	صَايِم	Fasting.	جُوَال	جُول	A herd of horſes, or camels.
ثِمَار	ثَمَرَه	Fruit.	كِهَام	كَهَام	Aged; Inactive; &c.
عُرَاق	عَرْق	A picked bone.	ظُؤَار	ظِئْر	An affectionate nurſe.
رُخَال	رَخِل	A ſhe lamb.	رُعَاء	رَاعِي	A chieftain. (Literally a ſhepherd.)

حداو

حُدَّاد	حَدِید	Sharp; Acute.	بُرَآء	بَرِیٔ	Pure.
تُؤَام	تَوْأَم	A twin.	عُرَاق	عَرْق	A picked bone.

MEASURES فَعِیل ; فُعْلَان ; أُفْعُول.

Collective Plural.	Singular.	Meaning.	Collective Plural.	Singular.	Meaning.
عَبِید	عَبْد	A slave.	مَعِیز	مَعْز	A goat.
بَقِیر	بَقَرَه	A cow.	غُزَّی	غَازِی	A religious warrior.
حَجِیج	حَاجّ	A Mohummudan pilgrim.	حَمِیر	حِمَار	An ass.
صُمصُم	صَمِیم	Pure.	اِمْوَان	اَمَه اَمَوَه	A female slave.
اُبْقُور	بَقَرَه	A bull, or cow.	اُمْلُوک	مَالِک	A proprietor.

MEASURES اَفْعَال ; فِعَال ; AND مَفْعُولَاء.

Collective Plural.	Singular.	Meaning.	Collective Plural.	Singular.	Meaning.
اَشْیَاء * دراصل شَیْئَاء	شَیْء	A thing.	قَصْبَاء	قَصَبَه	A reed.

حطاء

* The word اَشْیَاء will doubtless appear to be the plural of شَیْء, formed on the Measure اَفْعَال; and not an اِسْمِ جَمْع, formed on the Measure فَعْلَاء. It may be so considered by the Persian student without inconvenience; but a regard to ac-

curacy

حِظَّار	حَظّ	A portion.	مَعْبُوداء	عَبْد	A ſlave.
مَشْيُوخاء	شَيْخ	An old man.	مَعْلُوجاء	عِلْج	A Gubr.
مَكْبُوراء	كَبِير	Great.	مَحْمُوراء	حِمَار	An aſs.

MEASURES فَعِل ؛ فُعُل ؛ فَيْعَل ؛ فِعَالَه ؛ فَعَالَه ؛ فُعَالَه ؛ فَيْعُول ؛ فَاعُولَه ؛ فَاعُول.

Collective Plural.	Singular.	Meaning.	Collective Plural.	Singular.	Meaning.
ظَرِب	ظَرِبَان	A civet cat.	عَبِد	عَبْد	A ſlave.
شَيَه	شَاة	A goat.	قِرَدَة	قِرْد	A monkey.
جِمَالَه	جَمَل	A camel.	صَحَابَه	صَاحِب	A companion.
جُمَالَه	جَمَل	A camel.	بَاقُور بَاقُورَه بَيْقُور	بَقَرَه	A bull; or A cow.

curacy has obliged me to claſs it as I have done; though the reaſons for this claſſification are too unimportant to merit inſertion. It will be ſufficient to ſtate, that if the word أَشْيَاء were indeed formed on the Meaſure أَفْعَال, it ſhould admit of the double vowel point تنوين (أَشْيَاءٌ) in common with every other plural of that claſs; whereas it does not admit the تنوين, and is invariably written with a ſingle vowel point: as أَشْيَاءُ ; أَشْيَاءَ. There are various opinions among the Arabian Grammarians, with regard to the proper claſſification of the word أَشْيَاء; but that which I have adopted is the moſt generally received, and the only one which I think it neceſſary to mention here.

MEASURES مَفْعَلٌ؛ مَفْعَلَةٌ؛ فُعَّلَانُ؛ فُعَّلَى؛
مَفْعُلَاءُ؛ فُعَلَاءُ؛ فِعَالٌ.

Collective Plural.	Singular.	Meaning.	Collective Plural.	Singular.	Meaning.
مَرْجَلٌ	رَجُلٌ	A man.	مَعْبَدَةٌ	عَبْدٌ	A ſlave.
مَسْيَفَةٌ	سَيْفٌ	A ſword.	عِبْدَانٌ عِبِدَّى عِبِدَّاءُ	عَبْدٌ	A ſlave.
بِيَعَاءُ	بَيِّعٌ	A purchaſer; or vender.	مَشْيُخَاءُ	شَيْخٌ	An old man.

CONCLUSION.

FROM the rules above detailed for the formation of the جَمْعٌ or Plural Number, as well as from the preceding examples of the اِسْمُ الْجَمْعِ; it will be obvious to the reader, that very many forms of both are often applicable to the ſame noun; and, accordingly, the words مَعَابِدُ؛ عُبُدٌ؛ عُبَدٌ؛ عُبْدَانٌ؛ عِبَادٌ؛ أَعْبُدٌ؛ and أَعَابِدُ; are imperfect plurals formed from the word عبد *A ſlave*; which has, beſides, ſeven forms of the اِسْمُ الْجَمْعِ; namely عَبْدٌ؛ عَبِيدٌ؛ عِبْدَانٌ؛ عِبِدَّى؛ عِبِدَّاءُ؛ مَعْبَدَةٌ؛ and مَعْبُودَاءُ. So, alſo, the word جَمَلٌ *A camel;* has one plural of paucity; namely أَجْمَالٌ; and two plurals of multitude; namely جِمَالٌ, or جِمَالَةٌ; and جُمْلٌ; and two forms of the مُنْتَهَى الْجُمُوعِ; namely جَمَائِلُ, and أَجَامِلُ; and three forms of the اِسْمُ الْجَمْعِ; namely جَمَالَةٌ. جَامِلٌ؛ جُمَالٌ. It would be endleſs to multiply ſimilar examples; which are ſo common in the Arabic, and even in the Perſian language, that they cannot fail to excite the attention of every learner.

THE attainment of any conſiderable proficiency, in that department of Arabic grammar, which relates to the formation of the

the plural number, would therefore be a work of ſome difficulty, even though the rules on that ſubject were abſolutely perfect; but though the Arabian Grammarians have, long ago, treated the formation of the plural number, with ſo much accuracy and ability, as to leave to their ſucceſſors no merit, but that of arranging in a new order the rules which they had previouſly deduced from the language itſelf, it is neceſſary to ſtate, that many of theſe rules are not intended to be implicitly received; ſince it is well known to the Arabs themſelves, that their application will not bear the teſt of experiment.

THE rules for the formation of the plural number are commonly divided into three claſſes; the firſt claſs being termed قياسي or ANALOGOUS; becauſe they are ſuppoſed to be applicable, by analogy, to every noun of a given ſpecies without exception; the ſecond claſs being termed سماعي or PRESCRIPTIVE; becauſe they are often applicable to many nouns of a given ſpecies by the authority of preſcription; and the third claſs being termed خلاف قياسي or OPPOSITE TO ANALOGOUS; (ANOMALOUS) becauſe their application to the nouns of a given ſpecies is of rare occurrence.

BUT the rules termed قياسي are not truly analogous, although they are ſaid to be ſo by moſt Grammarians; for, on the contrary, the accuracy of their application to any given noun conſiſting of three letters, depends on the authority of preſcription alone. And as there are many triliteral nouns in the Arabic language, which have never been uſed in the plural number, ſo theſe nouns are, in truth, defective in that number; notwithſtanding the ſanction given by Arabian Grammarians, to the formation of the plural by the rules of analogy. To explain by an example. It has been ſtated in the preceding pages, that the plural formed on the meaſure افعال is applicable, by analogy, to every noun formed on the meaſure فعل; and having the letters

واو or يا for the medial radical; but that form of the plural cannot be accurately applied to the word عَيْش *Life*, which does, neverthelefs, fall under the defcription ftated in the rule. And hence it is obvious that the plural formed on the meafure اَفْعَال is not applicable, *by analogy*, to fuch nouns; although the examples of its application, *on the authority of prefcription*, are no doubt very numerous in the Arabic language.*

Accordingly, the Grammarian سيد شريف ثاني, in his book on Arabic fyntax termed the نَحْوِ مِير, ftates, that the rules for the formation of Imperfect Plurals, from nouns comprifing three letters in the fingular number, are never truly analogous; though he thinks that the imperfect plural may be accurately formed, by the rules of analogy, from thofe nouns which comprife either four, or five letters, in the fingular number. So, alfo, the celebrated author of the شافيه ufes the word غالب or Prevailing, and not قياسي or Analogous, as properly applicable to fuch rules; whence it may be inferred, that he did not believe them to be analogous, or of univerfal application; but merely fimple general rules, to which there might neverthelefs be many exceptions. It is to be obferved, however, that جاربردي, in his commentary on the شافيه, is of a different opinion with regard to the import of the word غالب; fince he ftates the meaning of his author, in ufing that word, to be this; that the rules to which that term

* The Plural formed on the meafure اَفْعَال may doubtlefs be accurately applied to the word عَيْش *Life*, according to the rule of analogy ftated in the text: but there is an appeal from the rules of Grammar and the Grammarians, to thofe of truth; and I believe it will not be contended by any Arabic Scholar, that the word اَعْيَاش, which has hitherto never been employed in the language, can be unexceptionably ufed as the Plural of عَيْش *Life*. The مَصْدَرِ مِيمِي, namely مَعِيشَت *Life*, which is derived from عَيْش, has its plural مَعَايِش, which is perfectly unexceptionable; and this form of the plural would, I fuppofe, invariably fupercede the other in the writings of every Arabian.

is

is applied may be extended, by analogy, to all thofe nouns of a given fpecies, of which the plural has never been heard. In this cafe fuch rules may be termed IMPERFECTLY ANALOGOUS; fince their application, by analogy, is not univerfal; but is reftricted, on the contrary, to thofe nouns which have never been ufed, by *the authority* of prefcription, in any imperfect form of the *Plural* number; and to which, therefore, the principle of forming the plural, on the authority of prefcription, will not apply.

BUT whatever licence may be affumed by the Arabians, in forming the imperfect plurals of their own language by the rules of analogy, it may, I conceive, be certainly affirmed, that thefe rules are no longer analogous when applied to the formation of thofe Arabic plurals that may be accurately ufed in the Perfian tongue; and hence the learner will do well to refrain from the ufe of every Arabic plural which has no eftablifhed exiftence in the common ufage of that tongue; fince he will otherwife be in danger of committing a double violation of propriety, by the introduction, into his ftyle, of words not merely unufual, but perhaps otherwife exceptionable; in the Arabic, as well as in the Perfian language.

I SHALL only add to thefe obfervations, that I have omitted many rules for the formation of Arabic Plurals, which appeared to be of little importance in the Perfian language; and if, among thofe which I have inferted, there are fome unimportant rules; the reader will afcribe that circumftance to the difficulty of felecting fuch a portion of Arabic Grammar for the ufe of the Perfian ftudent, as would not be open to the cenfure, either of too much brevity on the one hand; or of too much attention to minute and fuperfluous details, on the other hand.

OF THE FORMATION OF THE SINGULAR NUMBER BY ADDING THE LETTERS تاى وحدة ، ياى نسبى TO NOUNS WHICH HAVE NATURALLY A PLURAL SENSE.

Many generic nouns, in the Arabic and Persian languages, have naturally a plural sense, for reasons which will be considered in a subsequent part of this work. I shall therefore merely observe, at present, that if these nouns do not signify the name of a tribe, or of a nation, they are commonly restricted to unity by adding the letter تاى وحدة, or *Ta of unity*; often changed into ه in the Persian language; and if they do signify the name of a tribe, or of a nation, the letter ياى نسبى or the *Relative Ya* will be more generally employed for the same purpose. Examples: كلم *Words*; كلمة *One word*; إبر *Needles*; إبرة *One needle*; تمر *Dates*; تمرة *One date*; روم *The natives of Constantinople*; رومى *An individual of that race*; عرب *The Arabians*; عربى *An Arabian*; حبش *The Ethiopians*; حبشى *An Ethiopian*; اعراب *The Wild Arabs*; اعرابى *A Wild Arab*; &c.

OF NOUNS DEFECTIVE IN THE SINGULAR NUMBER.

The singular number is entirely wanting to certain Arabic nouns having the form and the sense of the plural number; or, if the singular be not wanting, it is yet expressed by a word which is entirely unconnected with the plural in point of etymology. Examples: نسوة or نساء *Women*; the plural, in point of sense, of امرأة *A woman*; ركاب *Riding Camels*; the plural of راحلة *A riding camel*; أولو *Possessors*; the plural of ذو *A possessor*; مناجذ *Moles*; the plural of خلد *A mole*.

OF ARABIC PLURALS USED BY THE PERSIANS IN THE SENSE OF THE SINGULAR NUMBER.

There are many examples of this kind; such as [illegible] *The [illegible]*;

 or

or *Between;* the plural of بَیْن *Between ;* دِیَار *A county;* the plural of دَار *A house;* مَشَام *The sensorium;* the plural of مَشَم *The place of smelling or perception;* حُور *A black eyed Virgin of Paradise;* the plural of اَحْوَر and حَوْرَا *Black eyed;* صُمّ *Deaf;* the plural of اَصَمّ and صَمَّا *Deaf;* بُکْم *Dumb;* the plural of اَبْکَم and بَکْمَا *Dumb; &c.*

EXAMPLES.

زُبَان بُرِیدَه بکُنجی نَشِسْتَه صُمّ بُکْم
بِه اَزْ کَسی کِه نَبَاشَد زُبَانَش اَنْدَر حُکْم
سَعْدی

" A MAN deprived of the faculty of speech, and sitting in a
" corner, deaf and dumb, is preferable to him whose tongue is
" under the reins of no control."

حُوْرَانِ بِهِشْتی رَا دُوْزَخ بُوَد اَعْرَاف
اَزْ دُوْزَخِیَان پُرْس کِه اَعْرَاف بِهِشْت اَسْت
سَعْدی

" PURGATORY would be as hell to the nymphs of paradise;
" and as heaven to those who suffer the torments of hell."

IN the last example, the reader will perceive that the Persian plural in ان is added to the Arabic plural حُور; a circumstance which happens very frequently in the Persian language.

OF THE PRINCIPLES OF ANALYSIS.

IT must be obvious to the reader, that the form of an Arabic word affords a very imperfect criterion by which to determine its proper place among the parts of speech: *first*, because many words

of

of the ſame claſs, as the infinitives of the ثُلاثِی مُجَرَّد for example, may occur on ſo many forms as to elude, in a great meaſure, the inveſtigation of Grammarians; *ſecondly*, becauſe the ſame form is often applicable to various nouns of different claſſes; as in the caſe of فِعَال; which is a meaſure common to infinitives radical or encreaſed; to jaumids; to adjective nouns; to nouns of inſtrument; to nouns in the plural number; &c. and, *finally*, becauſe the ſame word is often ſignificant of more ideas than one; as يَقِين *Certain* or *Certainty*; مَال *Wealth* or *Wealthy*; حَقّ *Truth* or *True*; *&c.* in which caſe, ſuch words muſt be aſſigned to as many parts of ſpeech, as may accord with the nature of the various ideas which they are formed to denote.

Accordingly, the word يَقِين (and ſo alſo of every ſimilar example) is aſſigned to the claſs of infinitives in one ſenſe of the term; (certainty) and to that of adjective nouns in another ſenſe of the term; (certain) and as there is no abſurdity in ſuppoſing that two or more ideas may be accurately expreſſed, in a given language, by the ſame combination of letters; that is to ſay, by the ſame word, in one ſenſe of the term *word*; ſo it is perfectly reaſonable to aſſign that word to as many parts of ſpeech, as may accord with the nature of thoſe ideas which it is formed to denote.

I am aware that the later Grammarians of Europe deny the accuracy of this principle; having accuſed their predeceſſors of ignorance, for ſuppoſing that any word ever can change its nature ſo as to belong ſometimes to one part of ſpeech, and ſometimes to another; but if the term *word* be underſtood to ſignify *a certain ſound or combination of letters*, (and it often implies nothing more) I conceive there can be no doubt that the ſame *word*, that is to ſay, the ſame *ſound* or *combination of letters*, is often uſed, in every language, to denote various or even oppoſite ideas; (as *cold* oppoſed to *heat*, and *cold* oppoſed to *hot*; *light* oppoſed to *darkneſs*, and *light* oppoſed to *heavy*; *a box* or *cheſt of wood*; *a box* or *a blow*; *&c.*)

and

and, in this caſe, it would be abſurd not to aſſign ſuch *words* or *ſounds*, to as many parts of ſpeech, as may be conſiſtent with the nature of the various ideas which they are formed to denote.

On the other hand, if the term *word* be underſtood to imply *a ſound ſignificant of a certain idea*, it is obvious that the number of *words* in a given language, will be exactly equal to the number of *words* or *ideas*, and not to the number of *words* or *ſounds*, which may happen to exiſt in that language; and hence it follows, that if two or more ideas may be accurately expreſſed by the ſame ſound or combination of letters, as in the caſe of مال *Wealth*, and مال *Wealthy*; ſuch ſound or combination of letters will repreſent two or more words, according to the number of ideas which it is formed to denote. For in this laſt ſenſe of the term *word*, there can be no doubt that *a word*, that is to ſay, *the repreſentative of a certain idea*, never can change its nature (any more than the idea which it is meant to repreſent) ſo as to belong ſometimes to one part of ſpeech and ſometimes to another; but it is equally true, that two or more *words* or *ideas* may be accurately expreſſed by the ſame *ſound*, as in the caſe of مال already mentioned, and conſequently that the ſame *ſound*, being the true repreſentative of two or more words, may belong to either of two or more parts of ſpeech, according to the nature of theſe ideas.

Accordingly, all thoſe nouns of our own language which end in *ing*, as *loving*, *hating*, *grieving*, *rejoicing*, *learning*, *daring*, &c. muſt be aſſigned, in my opinion, to the claſs of infinitives, (that is to ſay, of ſubſtantive nouns,) whenever they denote the name of an event; ("Learning is encouraged in the preſent age") and to the claſs of participles, which are merely one ſpecies of adjective nouns, whenever they denote the occurrence of an attribute in the ſubſtantive noun to which it is imputed; as when we ſay "A man *daring* to violate a given ſanctuary, was put to death for that crime." So alſo the word *light* (and there are many ſimilar examples) muſt

be assigned to the class of substantive nouns, when opposed to *darkness*; and to the class of adjective nouns, when opposed to *heavy*; and if it be true (as I conceive it is) that the word *light* is here used to denote two ideas utterly unconnected with each other, I see no good reason why another word, such as *loving*, may not be also used to mark two ideas which are very nearly connected together; since the one is that signified by the infinitive عشق *Love*, and the other corresponds, in point of sense, with its active participle عاشق *A lover*.

For the principle assumed by the later Grammarians, namely, that a word can never change its nature so as to belong sometimes to one part of speech and sometimes to another, *is obviously deduced from* the supposed impropriety of employing the *same* word, without any reason or necessity, for two different meanings and purposes; but it is clear that the same word or combination of letters is often so employed in every language; as *a box* or *chest of wood*, opposed to *a box* or *a blow*; &c. and if it be contended that there are two words spelt *box*, *of which the one signifies a chest of wood*, and the other a *blow*; it may be assumed, on the very same principle, that there are two words spelt *Loving*; *Daring*; *Learning*; &c. of which the one is a substantive, and the other an adjective noun.

In this case there is no necessity for having recourse to an elipsis, in order to convert the word *Learning*; into an adjective in such examples as these; "Learning in all its branches is generally encourged in the present age," since it will be sufficient to state what seems to be obvious from the example itself; namely, that it is *Learning* the substantive, and not *Learning* the participle, which is here used. On the other hand, it cannot be denied that the same sentiment, or something like it, may be expressed in such a manner as to convert *Learning* into an adjective noun, by supplying a substantive suited to the occasion; as "The learning propensity is generally encourged in the present age," but I

cannot

cannot believe that there is any advantage gained by having recourse, in such cases, to a fanciful elipsis, which may be easily supplied at all times; and am disposed (though I do not pretend to guide the judgment of the learner) to give a decided preference to the former hypothesis.

THE principle for which I contend, namely, that of assigning *the* same word or sound, or of assigning two or more words having the same form, to various parts of speech, according to the nature of the various ideas which they may happen to denote, is therefore common, I believe, to every tongue; and the admission of its accuracy seems to be so much a matter of necessity, in the study of Grammar, that it may be doubted whether it is possible to carry on the business of analysis in any Language, without having frequent recourse to its aid.

BUT the admission of this principle is by no means inconsistent with a belief in the use of those abbreviations of speech which have been so clearly explained in the celebrated DIVERSIONS OF PURLEY; and as there can be no doubt that unnoticed abbreviation in construction, and difference of position, may often occasion a given word to assume the appearance of fluctuation in point of sense, while, in reality, the meaning of the word never varies; so, it behoves the Grammarian to distinguish carefully, in such cases, between the real and the apparent fluctuation of words; and to found their classification, among the parts of speech, on the former alone.

WHENEVER it can be clearly shewn, by having recourse to etymology, or to an obvious elipsis, or by any other means, that the sense of a word which seems to fluctuate is yet invariably the same; I conceive, therefore, that the Grammarian who performs this task has rendered an important service to his readers; but it may be reasonably doubted, in my opinion, whether, even the wonderful success of Mr. TOOKE, in the investigation of this

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intricate department of Grammatical ſcience, will juſtify that general concluſion which is drawn by him; namely, that no word ever can change its nature, ſo as to belong ſometimes to one part of ſpeech, and ſometimes to another.

For if the fact be true, it follows that there is not, in any language, a ſingle word or ſound which was deſtined in its primitive and literal acceptation, to denote more than one idea; ſince there can be no doubt, that a word, ſo uſed, might be accurately aſſigned to various parts of ſpeech, according to the nature of the various ideas which it was formed to denote. But I have already endeavoured to ſhew, that the ſame *word* or *ſound* is often uſed in our own language, (and probably in every other) to denote more than one idea; and as it is obvious that what is true of one word may poſſibly be true of another, ſo, it follows, that we are not authoriſed to affirm the contrary of any given word; unleſs we are prepared to prove the fact, by ſhewing that the word in queſtion is invariably uſed to denote the ſame idea, in every inſtance that can be adduced.

For though it is doubtleſs deſirable that every idea ſhould be typified in language by a word or ſound peculiar to itſelf, it does not by any means follow that this is the fact; nor is there much reaſon why we ſhould believe it, in oppoſition to the evidence of the contrary that might be adduced; ſince the repreſentation of two or more ideas, by the ſame ſound, involves no abſurdity; and merely adds one, to many other proofs that might be eaſily offered, of the imperfections incident to every language*.

I HAVE

* There is no neceſſary connnexion between ſound and ſenſe; and hence the ſame *word* or *ſound*, which ſignifies *fire*, in one language, may ſignify *water*, in another. There can be no reaſon, therefore, but that of the inconvenience which will reſult from it, why the ſame *word* or *ſound* ſhould not be uſed, in any one language, to ſignify at once *fire* and *water*. Now the poſſibility of ſuch an accident ſhould never be excluded from the conſideration of any Grammarian; *firſt*, becauſe it involves no abſurdity; and *ſecondly*, becauſe it is obviouſly of very common occurrence in every language. Thus the Engliſh words *bill*; *mint*; *lime*;

I HAVE thought it neceſſary to offer theſe obſervations, in juſtification of that principle of Arabic Grammar, by which it is determined that the ſame *word* or *ſound*, or two or more words having the ſame form, (that is to ſay, being formed on the ſame meaſure)

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lime; &c. are continually uſed to denote various ideas utterly unconnected with each other; and though it were proved (as it might be, very poſſibly, by having recourſe to etymology) that the word *mint*, which is the name of a plant, has a different origin from the *mint* in which our money is coined, I cannot perceive that any important inference could be accurately drawn from that circumſtance. For whether a given ſound, ſuch as *mint*, be originally deſtined to repreſent two ideas utterly unconnected with each other; or whether theſe two ideas were formerly repreſented by *two words*, ſubſequently moulded into *one word* or *ſound*, by the progreſs of corruption; the practical inconvenience, reſulting from the fact, is exactly the ſame in either caſe: and if the fact be admitted on either hypotheſis, every Grammarian will be under a poſitive neceſſity to aſſign the ſame *word* or *ſound* to various parts of ſpeech, according to the nature of the various ideas which it is found to denote. But it is not poſſible to conceive an accident more likely to happen, in the progreſs of even a primitive language, than that of the repreſentation of two or more ideas by the ſame ſound; *firſt*, becauſe of the multiplicity of words which enter into the compoſition of every language; *ſecondly*, becauſe all theſe words have not been invented at the ſame time; or by the ſame individual; *thirdly*, becauſe every exiſting word or ſound cannot be at once preſent to the mind of every inventor; and *finally*, becauſe any two or more of the inventors might inadvertently pitch upon the ſame ſound to repreſent two or more ideas.

And on the other hand, we know that ſuch accidents are very common to thoſe tongues, of which the origin can be traced to other languages; becauſe two or more words, being derived from different roots for the purpoſe of denoting different ideas, are often, by the progreſs of corruption, melted into one *word* or *ſound*, which denotes *all the ideas originally repreſented by theſe different words*. (See Mr. TOOKE's account of the words BUT; and SINCE; &c.) So, it may be added, that the Engliſh words *rite*; *write*; *right*; and *wright*; are now undiſtinguiſhable by the ſound from each other; from which it follows, that the whole force of the inconvenience, reſulting from the repreſentation of four ideas by the ſame ſound, is felt as often as we have occaſion to utter any one of theſe words. And, if theſe words were all ſpelt in the ſame manner, (as they ought to be, if our ſyſtem of orthography were more perfect than it is) that circumſtance would ſtill be of little importance; ſince the context, alone, would be quite ſufficient to diſtinguiſh the different ideas which they are formed to denote. We cannot confound together the various ideas ſignified by *religious rites*; by *the rights of perſons*; by *writing a letter*; by *ſquare wrights*, &c. whatever may be the orthography adopted in ſpelling theſe words. It is in vain, therefore, to aggravate the inconvenience, reſulting from the occaſional repreſentation of two or more ideas by the ſame ſound, into an evil of ſuch magnitude, that it can have no exiſtence in any primitive tongue; for the fact is, that it does exiſt in every tongue, whether primitive or not; and that its exiſtence is productive of no practical inconvenience deſerving of notice.

But it has been ſaid that "if words did indeed change their nature, ſo as to belong "ſometimes to one part of ſpeech, and ſometimes to another; language would be a "thing ſo equivocal, that all enquiry into its nature, upon principles of ſcience and reaſon, "would be vain;" (ENCYCLOPŒDIA BRITANNICA; Article GRAMMAR,) and that, in reality, "no ſuch fluctuation is perceptible in any word whatever; though it be "a general charge brought againſt words of almoſt every denomination." (DIVERSIONS

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measure) may be accurately assigned to various parts of speech, according to the nature of the various ideas which they may happen to denote. It remains to offer some examples of Arabic words or sentences, not hitherto noticed, that are of common occurrence in the Persian language.

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of PURLEY; vol. I, page 82.) It may be answered, that the distribution of words, into various classes, must be determined by the essential difference in the nature of the ideas which they are formed to denote; and so long as ideas themselves do not fluctuate, but continue to be at all times distinguishable from each other by the difference of their nature, it is of little importance how many of these may happen to be represented by the same sound. For the same sound might be accurately assigned to *every* part of speech, if it were used in various senses corresponding with the various definitions of *a noun; a pronoun; a verb; a participle; &c.* and I cannot perceive that our enquiries into the nature of Language would be at all impeded by that circumstance; since these must be conducted on principles drawn from the nature of ideas themselves; and not from the nature of *words* or *sounds*; which are only important because they represent ideas. It is obvious, therefore, that there is only one sense of the term word (namely, a sound significant of a certain idea) in which it can be truly said that a word never can change its nature, so as to belong sometimes to one part of speech, and sometimes to another; and, this fact being admitted, it remains that two or more words, that it is to say, two or more ideas, *may be accurately represented by the same sound; which may thus belong to two or more* parts of speech, according to the nature of these ideas.

Mr. HARRIS was not therefore (reasoning a priori) guilty, in any part, of that absurdity which has been charged against him, when he stated the word *that*, to be sometimes *an article*; aud sometimes *a pronoun*; and sometimes *a conjunction*; for if these parts of speech have any real existence in Language, it might easily happen that one word or sound (namely the sound of the word *that*) might represent three ideas, so differing from each other in their nature, as to justify every classification of that word which he has adopted.

But it has been proved by Mr. TOOKE, that there is no real fluctuation in the sense of the word *that*; which ought, therefore, (since it represents invariably the same idea) to be assigned to the same part of speech, in every instance that can be adduced. *But here the* legitimate consequences to be drawn from the discovery of Mr. TOOKE *necessarily* end; and those who reason by analogy, that because the word *that* (or any limited number of words) invariably denotes one idea and no more; therefore, no word can denote more than one idea; advance a position, of great importance indeed if it be true; but, which seems to me to be *utterly untenable by any process of just reasoning; and very inadequately supported*, by the whole force of Mr. TOOKE's etymological battery.

It is true, however, that many words seem to fluctuate in point of sense, while in reality the meaning of the words never varies; and these unreal fluctuations may be often detected by those who shall consider with attention, *first*, that aptitude which exists among the various parts of speech to supply the places of each other; and, *secondly*, the imperfections and poverty of every Language; or perhaps that careless inaccuracy of expression, by which we are often led to extend the signification of a given word to objects which it does not properly embrace. To explain by examples. The difference between a *simple adjective* and an *active participle* consists merely in this, that the former denotes the *existence*, and the latter the *occurrence*, of an attribute in a given object or substantive noun. *Now this* difference is

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OF CERTAIN ARABIC WORDS AND SENTENCES, THAT ARE OF COMMON USE IN THE PERSIAN LANGUAGE.

SINGLE WORDS.

The single words to which I allude, are commonly nouns substantive or *adjective*, employed in the objective case; which is formed from the nominative, by means of the تنوين of the vowel فتحه. The case which I have here termed objective, has various names assigned to it by the Grammarians of Arabia, according

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so very slight, that the mind is easily brought to overlook it altogether; and, occasionally, to apply every active participle in the sense of a simple adjective noun: as when we speak of a *daring* or *an intrepid man; a loving* or *an affectionate child;* &c. It must be obvious to the slightest consideration that the participle *daring* here denotes the *existence*, not the *occurrence*, of an attribute in the substantive noun; and that it denotes the *occurrence*, not the *existence*, of the attribute; when we say that "A man, *daring* to violate a given sanctuary," "was put to death for that crime."

In the last example *daring* is properly a participle; and loses, in the first, the participial character; not because there are two words spelt *daring*, of which the one is a participle; and the other an adjective noun; but, because every active participle, for the reasons above stated, has a natural aptitude to assume the sense of an adjective noun. The aptitude of the various parts of speech, to supply the places of each other, is, indeed, a subject which seems to me to deserve much attention; though, I have been obliged, from conscious inability, to be satisfied with merely proposing it to the consideration of the reader.

As an instance of the use of words, in a sense which they do not properly denote, the words *painting*, *building*, and many others, might be adduced. For *building* is the name of a cert in action; from which results *a house*; or *something built;* and when we apply the term *building* to signify *a house*, we obviously use a word significant of the *cause*, to denote the *effect;* which would be represented, with much more accuracy, by the passive participle *built;* than by the infinitive *building*.

For a *house* is in fact *a thing built*; whereas *building* is merely the name of an action; and as there are many similar examples in every tongue, so it would excite no surprise in my mind, to find that the passive participle of the verb *to build*, having become a substantive in the course of time, (like the word *thought*) is used, in some language or other, to signify *a house*. Thus, the infinitive of a given verb may be used to denote the same idea, which would be more accurately expressed by the passive participle of the same verb; and this is an accident which occurs very commonly in the Arabic and Persian, as well as in the English, and I believe in every tongue. Examples: فهم for مفهوم *Understood*; قول for مقول *A speech*; or *thing spoken*; سؤال for مسئول *A question*; or *thing asked*; ضبط for مضبوط *Regulated*; &c. So also, (though on a different principle,) the infinitive often supplies the place of an active participle; or of an adjective noun; as عدل or عادل *Just*; &c.

to

to the several uses for which it is employed; (as تمییز ; حال ; مفعول مطلق ; &c.) but it is unnecessary to explain these uses to the Persian Student, who may consider most, or perhaps all the words to which I now advert, as equivalent to the adverbs of the English Language. Examples: طوعاً وکرهاً *Nolens Volens*; سمعاً وطاعةً *Very willingly*; یقیناً *Certainly*; غالباً *Probably*; بغتةً *Suddenly*; فجأةً *Suddenly*; عمداً وقصداً *Intentionally*; اصالةً *In one's own right*; نیابةً *In the right of another person*; حقیقةً *Certainly*; ایضاً *Also*; تفصیلاً مفصلاً *In detail*; اجمالاً مجملاً *In substance*; حالا *Now*; مرحباً مرحباً *Hail! Welcome!* مثلاً *For example*; اطلاعاً *For the purpose of giving information*; استفساراً *For the purpose of demanding information*; اولاً *First*; ثانیاً *Secondly*; ثالثاً *Thirdly*; &c.

To these may be added the demonstrative noun هذا *This*; and the particles of exception الا *If not*; or *Except*; and حاشا or کلا *Except*; or *Not at all*; or *Never! Never!*

EXAMPLE.

کلاه خسروی وتاج شاهی ‌ ‌ بهر کل کی رسد حاشا وکلا

ابو الفضل

" How should the crown of royalty, and the diadem of sove-
" reign authority, become the bald pate of every blockhead?
" Heaven forbid it! Let it never be!"

COMBINATIONS OF TWO OR MORE WORDS.

Such combinations are of very frequent occurrence in the Persian Language; and a few of the most common are all that can be noticed in this work.

They are formed, *first*, by prefixing the Arabic article ال to certain substantive nouns; as الحال *now*; القصه *In short*; الآن *now*; الغرض *Hear the substance*; البتة *Certainly*; الحدیث *See the words of the prophet*; الآیه *See the text in the Kooraun*; العجب *Strange*; &c.

SECONDLY, by prefixing the prepofition ب which is occafionally fynonimous with *by; in; with;* &c. to certain nouns, following the article ال; or (in the abfence of that article) followed by an Arabic noun or pronoun, in the genetive cafe: Examples: بالكل *In toto;* بالضرورة *Of neceffity;* بالذات *In perfon;* بالله *By* GOD; بالفعل *Immediately;* بالجملة *In fubftance;* بالراس والعين *With my head and eyes;* (Very willingly) بالمناصفة *In two equal parts;* بحسبه وجوده *By* GOD's *grace and favor;* بعينه *The very fame;* بذاته *In perfon;* بتمامه *In toto;* بسم الله *In the name of* GOD; بوجه من الوجوه *By fome means or other;* or *By any manner of means.*

THIRDLY, by prefixing the particle من *From,* to certain other words: as من الصبح *Since morning;* من قبل *Before;* or *Heretofore;* من بعد *Hereafter;* من قبيل *A little before;* من كل الوجوه *In all manner of ways;* من جملة *From among; &c.*

FOURTHLY, by prefixing the particle في *In,* to certain other words: as في الواقع *In reality;* في الحال *Immediately;* في ما بين *Between;* في الفور *With hafte;* في الجملة *In fhort;* في زماننا هذا *In this our time;* في سنة فلان *In fuch a year;* في التاريخ *On this date;* في السفر والحضر *At home and abroad;* في امان الله *In the keeping* or *protection of* GOD; *&c.*

FIFTHLY, by prefixing the particle على *On,* or *Upon,* to certain other words: as عليه السلام *On him be peace;* عليك السلام *Peace be to thee;* على آله *On his children;* على هذا القياس *According to the fame analogy;* على الخصوص *Efpecially;* على رؤس الاشهاد *In the prefence of witneffes;* على فرض المحال *Granting that which is impoffible;* على احسن الوجوه *In the beft poffible manner;* على الاطلاق

Over every thing; or Universal; or Unrestrained; علی السّاوی *On an equality;* علی التّقدیرین *In both cases;* علی ای تقدیر *In every possible case;* علی الفور *With haste;* علی حدة *Separate;* علی نبیّنا وعلیه السّلام *On our Prophet, and on him, be peace.**

Sixthly, by prefixing the particle الی *Until*, which denotes termination, &c. to certain other words: as الی غیر النّهایة *Without end;* الی یوم التّناد *To the day of judgment;* الی الآن *Until now;* الی یوم القیامة *To the day of judgment;* الی غیر ذلک *And so of others;* الی وقت التّحریر *Up to the time of writing;* الی هذا الآن *Up to this time;* &c.

Seventhly, by prefixing the particle حتّی *Even to*, to certain other words: as حتّی الباب *Even to the door;* حتّی المقدور *To the best of one's ability;* حتّی الوسع *To the utmost of one's power;* حتّی الامکان *To the utmost of one's power;* &c.

Eighthly, by prefixing the letter ک, denoting *similitude*, to certain other words; or to the relative pronoun ما *that which;* followed by certain other words. Examples: کما هی *As it is;* کما قیل *As it has been said;* کما قال *As (he) has said;* کما ینبغی *As it is proper;* or *Perfectly;* کلمح البصر *Like the twinkling of an eye;* &c.

Ninthly, by prefixing various other particles: as لا *Not*, the letter ل *For*, عن *From, With, In,* &c. to certain other words. Examples:

* The name of an acknowledged prophet, when mentioned in any Persian book, is generally followed by the words in the text; which are not, however, invariably written at full length; the following contraction (ع) being often employed by transcribers to convey the sense of the whole sentence. The words نبیّنا *Our prophet*, refer, of course, to Moohummud; and these words, though frequently expressed, are sometimes omitted by his pious followers.

amples : لا حول ولا قوة الا بالله *There is no power, and no strength, but in* (or through) God *alone;* لا يحصر ولا يحصى *It cannot be reckoned ;* لا نسلم *We do not grant ;* or *admit ;* (the proposition) لا يزال *He never decays ;* لا يعلم *It means nothing ;* لا يعنى *It has no sense ;* لا ريب فيه *There is no doubt in it ;* لا بد *There is no remedy ;* لا جرم *There is no remedy ;* (Therefore) لا شيء *Of no value ;* لا محالة *Of necessity ;* لا ابالى *I do not fear; Fearless ;* لا والله *No by* God; لا كلام *There is no question ;* لا يتناهى *It has no bounds ;* or *Boundless ;* عن قريب *Soon ;* or *In a short time ;* لهذا *For this reason ;* لله *For* God's *sake ;* لنفسه *For his or its own sake ;* لغرضه *For his own sake ;* لوجه الله *For* God's *sake.*

Tenthly, by prefixing the particles متى *Whenever ;* مع *With ;* و *And* (or *By ;* when used before an oath) عند *Near ;* ف *Then ;* to certain other words. Examples : متى امكن *Whenever it is possible ;* مع الخير or مع العافية *Safely ;* or *Well ;* والله *By* God ; والا *and if not ;* عند الله *In the sight of* God ; عند الخلائق *In the eyes of mankind ;* or *Among men ;* عند الناس *Among men ;* فكيف *How then?* فبها *Then be it so ;* اما بعد *But after this ; &c.*

Eleventhly, by prefixing an infinitive, or other noun substantive or adjective, in the objective case, to certain other words. Examples : حسبة لله *For* God's *sake ;* امتثالا للامر *In obedience to your commands ;* طائعا بلا اكراه *Consenting without reluctance ;* راضيا بلا اجبار *Consenting without force ;* سبحان الله *Gracious* God *!* عياذا بالله *I seek refuge with* God ; معاذ الله *I seek refuge with* God ; *&c.*

Twelfthly, by prefixing مای موصول or the relative pronoun *that which,* to certain other words. Examples : ما لا كلام *That of which there is no speaking ; Unutterable ;* ما لا يطاق *That which can-*

not

not be borne ; Insufferable ; مافوق الحد *That which is beyond all bounds ;* ماحصل *That which has been obtained ;* (as the result of a discussion ; or the proceeds of an estate ; &c.) ماحضر *That which is ready ;* ماحضری a relative adjective, formed from the preceeding, by adding the letter یای نسبت ; مایحتاج *That which is necessary ;* مابقی *That which remains ;* ماتقدم *That which precedes ;* ماتأخر *That which follows ;* ماسوا *That which is over ;* ماورا *That which is over ;* ماسبق *That which precedes ;* مافوق *That which is above ;* ماتحت *That which is below ;* ماقبل *That which goes before ;* مابعد *That which follows ;* مالایحل *That which cannot be explained ;* or *solved ;* ماجرا *That which happened ;* (An event) مافی الضمیر *That which is in the mind ;* (Sentiments) مانحن فیه *The subject of which we are treating ;* مابه النزاع *The subject of dispute ;* مایقوم مقامه *That which stands in the place of something else ;* مایحذو حذوه *That which supplies the place of something else ;* ماشاء الله *That which* God *wills ;* مامضی مامضی *What is past is past ;* ماکان *That which was ;* مایکون *That which will be ;* or *is ; &c.*

Thirteenthly, by prefixing many passive participles to certain other words. Examples : موهوب له *The person to whom something* (as property, &c.) *is granted ;* محتاج الیه *The thing required ;* مشبه به *A thing to which something else is compared ;* as opposed to مشبه, *A thing compared with something else ;* مسند الیه *The subject of a proposition ;* مسند به *The predicate of a proposition ;* مضاف الیه *A noun governed in the genetive case ;* as opposed to مضاف, *The governing noun ;* معتمد الیه *Confided in ;* مشار الیه *A person or thing previously pointed out in a sentence ;* معزی الیه *Alluded to ;* مومی الیه *Pointed out ;* محکوم به *The predicate of a proposition ;* محکوم علیه *The subject of a proposition ;* متنازع فیه *The subject of dispute ;* متصرف فیه *Possessed ;* or *Used ; &c.*

The following are a few Arabic Sentences which occur very frequently in the Persian language: كيف ما اتفق *Howsoever it may happen*; literally, *Howsoever it has happened*; الله تعالى God *is most high*; الحمد لله *Praise be to* God; اظهر من الشمس *Clearer than the Sun*; ابين من الامس *More obvious than yesterday*; المنة لله *Thanks be to* God; الآن كما كان *As it was, so it is*; السلام عليكم *Peace be to you*; ادام الله ظله العالي *May* God *perpetuate his shadow*; دامت بركاتهم *May their bounty endure*; دام ظله *May his shadow endure for ever*; اعز الله ذاته *May* God *prosper his person*; الست بربكم *Am not I your* God? اسعدك الله *May* God *prosper thee*; ان شاء الله *If it please* God; انا لله وانا اليه راجعون *Verily we are of* God; *and to* Him *we must certainly return*; اعني *I mean*; يعني *It means*; برد الله مضجعه *May* God *refresh his grave*; بارك الله لك *May* God *bless thee*; بسم الله الرحمن الرحيم *In the name of* God *the most merciful*; اعوذ بالله *I seek refuge with* God; جل جلاله *Great is* His *Glory!* تعالى شانه *Great is* His *Glory!* عم نواله *His bounty is universally diffused*; ما اعظم شانه *How great is* His *Glory!* تعالى وتقدس He *is most high and most holy*; تطويل بلا طائل *Prolixity without advantage*; جل وعلى He *is great and glorious*; حق سبحانه *The most holy* God; حق جل شانه *Almighty* God, *great is* His *Glory!* حق تعالى *The Most high* God; رحمه الله *May* God *be merciful to him*; رحمة الله عليه *May the mercy of* God *be upon him*; روح الله روحه *May* God *rest his soul*; زاد لطفه *May his beneficence be encreased, or more widely diffused*; سلمه الله تعالى *May* God *grant him safety*; سلمه ربه *May his* God *protect him*; سلمكم الله *May* God *give peace to you all*; سلام الله عليه *May the peace of* God *be on him*; كن فيكون *Be; and it is, or will be!* كن فكان *Be; and it was!* (*The* deity *is often termed* مالك كن فكان;) سلمنا *We have granted*; &c. &c. &c.

 CONCLUSION.

CONCLUSION.

THE introduction of pure Arabic, into the Persian language, is limited by no boundaries, but those which the whim and caprice of individual writers may happen to affix; and it would be easy to adduce many epistolary and other literary compositions, to which the epithet Persian is but nominally applicable; since they exhibit a strange mixture of Arabic and Persian, which would be altogether unintelligible to a native of either country, who had not acquired, by study, the language of the other.

I SUBJOIN, in a note at the bottom of this page, a letter from the poet JAUMEE to one of his correspondents, which may serve as a curious specimen of the unlimited intermixture of both tongues; and though it would be difficult, perhaps, to select another letter from the correspondence of that poet, in which the same evil is carried to an equal extent, it is yet in the power of every reader to satisfy his own mind of its general prevalence, by turning over the leaves of almost any Persian book; in which, the different characters, employed to distinguish the pure Arabic from the Persian part of the composition, will be immediately perceived*.

THE

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* The following is the letter of JAUMEE alluded to in the text. It is very absurdly complimentary; and the task of translation would be more difficult than useful. The reader will perceive the mixture of Arabic and Persian, by adverting to the vowel points over the Arabic; and to the difference of the types employed in printing this specimen.

در جواب قاضی عیسی واقع شد شعر وَعَلَیْکَ یَا اَهْلَ السَّلَامِ سَلَامِی
وَاِلَیْکَ شَوْقِی دَائِمًا وَغَرَامِی مَا رُمْتُ شَرْحَ الشَّوْقِ کَیْفَ وَلَا یَفِی
بِتَقْلِیلِ اَشْوَاقِی کَثِیرُ کَلَامِی عالی کلام لآلی نظام که بسائط حروفش از موطن
وحدت زمزمهٔ شعر کُنَّا حُرُوفًا عَالِیَاتٍ لَمْ نُقَلْ مُتَعَلِّقَاتٍ فِی ذُرَی
اَعْلَی الْقُلَلْ بگوش هوش گوشه نشینان زاویهٔ فقر وفنا رسانیده

وجوامع

THE intermixture of the Arabic and Persian languages renders it expedient, in my opinion, that the study of both should go on

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وجوامع کلمش از نشیمن معیت نغمه شعر نَحْنُ الکَلَامُ وَسِرُّ الحُبِّ مَعْنَانَا
نَحْنُ الکَلِیمُ وَطُورُ العِشْقِ مَغْنَانَا در کاخ صماخ جامه داران صومعهٔ صدق
و صفا انداخته چون معشوق عربی نژاد جواهر نکات توحید تامّل یا چون دلدار
فارسی نهاد شهد اسرار تفرید بر شمائل شعر مُحْتَجِبٌ مَنْ سَرَی فِی
لَیْلِ طُرَّتِهِ اَغْنَتْهُ غُرَّتُهُ الغَرَّاءُ عَنِ السُّرُجِ وَاِنْ ضَلَلْتُ بِلَیْلٍ مِنْ ذَوَائِبِهِ
اَهْدَی بِشَخْصٍ یَهْدِی شُبْحًا مِنَ البَلَجِ شعر درساعتی که صدور دوات
گشاده بود فضل ازل بدولتیان رخ نهاده بود رسید بهریک جدا جدا بشارت شعر
اَهْلٌ بِمَا لَمْ تَکُنْ اَهْلًا بِمَوْقِعِهِ قَوْلُ المُبَشِّرِ بَعْدَ الیَأْسِ بِالفَرَجِ لَکَ
البُشَارَةُ فَاخْلَعْ مَا عَلَیْکَ فَقَدْ ذُکِرْتَ ثَمَّ عَلَی مَا فِیکَ مِنْ عِوَجِ
رسانیده دیده محروم از نور شهود را از آن مجالی بانوار حقایق معالی تمثال
شاهد وحدت روی نمود از دل سرگشته رسیده پرسید که شعر اَوَمِیضُ بَرْقٍ
بِالاُبَیْرِقِ لَاحَا اَمْ فِی رُبَی نَجْدٍ اَرَی مِصْبَاحَا اَمْ تِلْکَ لَیْلَی العَامِرِیَّةُ
اَسْفَرَتْ لَیْلًا فَصَیَّرَتِ المَسَاءَ صَبَاحَا و دل پرده نشین تحجب نمود را از
حقیقت یگانگی بود معطا نمه تن پرده دوبین گشود با دیدهٔ جز صورت ندیده
گفت شعر یَا اُخْتَ سَعْدٍ مِنْ حَبِیبِی جِئْتَنِی بِرِسَالَةٍ اَدَّیْتِهَا بِتَلَطُّفِ
فَسَمِعْتُ مَا لَمْ تَسْمَعِی وَنَظَرْتُ مَا لَمْ تَنْظُرِی وَعَرَفْتُ مَا لَمْ تَعْرِفِی
آثار نسیم فیض حیات زمنظر دیده اسیر پرده دوبین واز سراپردهٔ دل بظلمت
آباد آب و گل سرایت کرده همه اجزا وجود زان نسیم متنعّم گشتند
و باین سرود فرخنده ورود مترنّم که شعر اَرَجُ النَّسِیمِ سَرَی مِنَ الزَّوْرَاءِ سَحَرًا
فَاَحْیَی مَیِّتَ الاَحْیَاءِ اَهْدَی لَنَا اَرْوَاحَ نَجْدٍ عَرْفُهُ فَالجَوُّ مِنْهُ مُعَنْبَرُ
الاَرْجَاءِ لایزال از رشحات سحاب مغفرت تر و خضر گشت امیدواران
تازه

on together; and I have never ſeen a native of good education, who does not believe this to be the beſt, though not, perhaps, the only

mode

تازه باد و از نغمات نوای صریر آن خامهٔ دلپذیر بزم سماع هوا داران پر آوازه نمیدانم که در مقابلهٔ آیات اعجاز غایات عیسوی که مُجَدَّداً بمقتضای وَاِنْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ انشای انشا مرغ محبتی کرده بنفس روح بخش فَتَنْفُخُ فِيْهِ جانی تازه از اخلاص بوی در آورده و به نیروی پر و بال شوق در هوای فسیح فضای فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ پروازش داده چگویم و چه نویسم هرچه گویم از سادگیست و هرچه نویسم از افتادگی است قطعه گرچه تابد کرم شب تاب از سواد شب کجا نور او در شمع خورشید و چراغ مه رسد حقهٔ کحل الجواهر کا ورود کحّال شهر کی بگرد توتیای تُبْرِئُ الْاَکْمَهَ رسد هر حرفی که بر صفحهٔ بیانِ این ساده لوح صورت تحریر یا بد نمونهٔ خواهد بود از آثار آن خامهٔ گوهر بار حقائق که اینجا نموده و هر پرتوی که بر آینهٔ ضمیر این صافی عقیدت جلوهٔ نمایش پذیرد شعشعهٔ خواهد بود از لمعات آن خاطر فائض الانوار که اینجا تافته فَمِنَ الْبَحْرِ يَسْتَفِيْضُ الْغَمَامُ وَيُفِيْضُ عَلَيْهِ مَايَسْتَفِيْضُ قطعه من چو گویم گشته راسخ در مقام اتحاد تا نگوئی کز خطاب تو جواب من جداست نیست واقع در میان ما بغیر از یک سخن گز دو بینی نام آن آنجا ندا و اینجا صداست بازای هر حرفی از آن نامهٔ بشرح حروف اصلیه مرقوم و در برابر هر کلمهٔ از آن صحیفهٔ بکشف اصول کلیه موسوم دعواتی چون حقائق توحید ربانی ده محجوبان مضائق تقیید و تحیاتی چون اوامر تفرید خلاصی بخش محرومان مراتب تقلید منبعث از مقام شعر اَنْتَ مُلَقِّنُ سِرِّيْ مَا اَزُوْهُ بِهِ وَاَنْتَ نُطْقِيْ وَالْمُصْغِيْ لِنَجْوَائِيْ ومنشی از اشار مشهود حینی شعر فِيْكُمْ حِيْنَ اَنْ عُوْكُمْ عَيْنٌ بِهَا اَتَّحَدَ الْمَدْعُوْ وَالدَّاعِيْ ع از زبان عشق هم بر عشق املا میرود بعین رضا مستنیر و از فروغ ربی يُبْصِرُ ملحوظ با دو بحسن

اصغا

mode of acquiring a critical knowledge of the Persian tongue. But the study of Arabic Grammar presents great obstacles to the progress of the learner; and there are doubtless many individuals, who have not the means, or the industry, necessary to ensure complete success in that pursuit. By such individuals the preceding

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اصغا مستمد وازصدای بی یسمع محظوظ هرچند نزاع والتیاع بدولت اتصال
وسعادت اجتماع نظر بحقیقت وحدت بود در حیز امتناع است اما قیاس
بکثرت صورت نمود که کارگاه استیلای حکم نسب و اعتبارات است ازقبیل
ممکنات شعر لَوْمِنَّ مِنَ الشَّوْقِ فَلا لَوْمَ عَلَيْكَ اَلْجِسْمُ لَدَيَّ لٰكِنِ
الرُّوحُ لَدَيْكَ اَلشّائِقُ وَالْمَشُوقُ مايَفْتَرِقانِ شَوْقٌ مِنِّي اِلَيَّ اَوْمِنْكَ
اِلَيْكَ رباعی آنی که شبم چو صبح فیروز بتست صبحم خورشید عالم افروز بتست
شوقم بخود از زانکه بخود دور افتم کم باشد ازانکه ازمن امروز بتست
دیرگاه بود که درخاطر فاتر میگذشت که تفسیر سورهٔ اخلاص و تقریر صورت اختصاص
قلمی کرده بسمت عرض یابد اما بواسطهٔ توهم کناهی درحیز توقف وتراخی میماند
بحمد الله سبحانه که تحریک این سلسله و تسلیک این مرحله بعنایت بی غایت
مُنْعِمِ عَلَى الْاِطْلاقِ اَلْمُبْتَدِءِ بِالنِّعَمِ قَبْلَ الْاِسْتِحْقاقِ از ان جانب بظهور آمد
آری آری ع اینها ز تو آید و چنینها تو کنی حق سبحانه وتعالی همگنانرا نظر بصیرت
ازصورت کثرت درمعنی وحدت داراد و وجههٔ همت ازانجمن تفرقه در نشیمن
جمعیت اَلسَّلامُ وَالْاِكْرامِ

So, also, the Poetry of the Persians often exhibits alternate lines of Arabic and Persian, as in the following specimen.

ازخون دل نوشتم نزدیک دوست نامه — اِنّي رَاَيْتُ دَهْرًا مِنْ هَجْرِكَ الْقِيامَه
دارم من ازفراقت دردیده صد علامت — لَيْسَتْ دُمُوعُ عَيْنِي هٰذِي لَنا عَلامَه
پرسیدم ازطبیبی احوال دوست گفتا — فِي قُرْبِها عَذابٌ فِي بُعْدِها السَّلامَه
هرچند کازمودم از وی نبود سودم — مَنْ جَرَّبَ الْمُجَرَّبَ حَلَّتْ بِهِ النَّدامَه

حافظ

selections

ſelections of Arabic Grammar may be read with advantage; ſince they compriſe a body of rules, and examples, which will enable the learner to analyſe and claſſify a great majority of all the Arabic nouns, that are of common occurrence in the Perſian language. The object which I have in view extends no farther; and thoſe who ſhall attentively conſider the ſubject, will probably be diſpoſed to admit that a more comprehenſive ſelection of Arabic Grammar, than that which I have given, cannot be reaſonably expected in a work like this; in which the illuſtration of the principles of Arabic Grammar is neceſſarily ſubordinate to the general deſign.

OF PERSIAN NOUNS.

The formation of primitive nouns, in the Perſian language, is not ſubject to reſtriction by the rules of Grammar; and thoſe which are derivative are invariably formed from the primitive, by adding a ſimple termination. The ſcience of Etymology and Inflexion, ſo far as it is neceſſary to the ſtudy of Grammar, is therefore as eaſily acquired in the Perſian, as it is in the Engliſh language; and the *ſtructure of both is probably* more *ſimple* than that of moſt other tongues.

It is unneceſſary to notice the primitive nouns of the Perſian language; ſuch as گُل *A roſe*; خار *A thorn*; روز *The day*; شب *The night*; نیک *Good*; بد *Bad*; *&c.* ſince they are mere arbitrary combinations about which it is impoſſible to convey any uſeful information; and I ſhall therefore only remark, on that ſubject, that there is no ſpecies of Perſian nouns, whether ſubſtantive or adjective, of which ſome are not primitive or ſimple, while others are derivative or compounded.

In this reſpect, the Perſian is eſſentially diſtinguiſhed from the Arabic language; of which it may be affirmed as a general truth, *firſt*, that there are not many primitive nouns in the language, but thoſe which denote the name of a *ſubſtance*, or thoſe which denote the name of an *event*; and, *ſecondly*, that even theſe form a proper

ſubject

ſubject of Grammatical diſquiſition; ſince they may be reſolved into certain conſtituent or primary parts; namely, the RADICAL LETTERS, on the one hand, which may be ſaid to repreſent the primary or crude ſtate of every word; that is to ſay, the ſtate in which it exiſts, before it can be accurately aſſigned to any one of the parts of ſpeech; and the VOWEL POINTS and LETTERS OF ENCREASE on the other hand; that is to ſay, the materials which are combined with the radical letters, in order to determine the place or character of a given word, among the parts of ſpeech.*

THE derivative nouns of the Perſian language may be compriſed in nine claſſes; of which the firſt is the حاصل مصدر; alluded to in a former part of this work. (See note page 140.)

IF the term مصدر, or *Infinitive*, be well underſtood, the nature of the حاصل مصدر will be eaſily conceived; and I ſhall therefore offer a ſhort definition of the مصدر, before I proceed to detail the rules, by which the حاصل مصدر is generally formed.

THE مصدر is defined to be *a noun uſed to denote the name of an event, with reference to its occurrencce, and to that relation which exiſts between it and thoſe nouns with which it is naturally connected.* Thus *ſleeping*, conſidered as a مصدر, that is to ſay, as a noun denoting the occurrence of a certain event, has an obvious relation to ſome perſon who *ſleeps; ſtriking* has a double relation to the *ſtriker*, and the perſon *ſtruck;* and the Latin Infinitive *Regi, To be ruled*, or *Being ruled*, has an obvious relation to *the perſon ruled.* Accordingly, infinitives in the Arabic language (and, it is, I believe, peculiar to that language) are ſaid to poſſeſs, invariably, the ſame

* To explain by an example. The radical letters فا, ضاد, and لام, repreſent the primary or crude ſtate of the primative nouns فضل or فضيلت *Excellence;* and the introduction of the vowel points and letters of encreaſe determine the part of ſpeech, to which the words فضل and فضيلت muſt be aſſigned.

government

government with the verb which is derived from them; that is to say, the infinitive of a neuter verb admits a nominative, as well as the verb; and the infinitive of an active verb admits, at once, an agent and an object. Examples: قِيَامُ زَيْدٍ *The standing of* ZYDE; ضَرْبُ زَيْدٍ عَمْرًا *The beating of* AMR *by* ZYDE.

IN both of these examples, the word زَيْدٍ is put into the nominative case; and in the last, the word عَمْرًا is put into the accusative case; because the verb قَامَ *He stood*, requires a nominative; and the verb ضَرَبَ *He struck*, requires, at once, an agent and an object. It is obvious therefore, that every Arabic infinitive (and so also of every Arabic participle or adjective noun) has the same government with the verb which is derived from it; and hence it may be inferred, that the relation, to which I allude, is that which exists between the infinitive, or the verb, on the one hand; and those nouns which are properly the agent or the object of the verb, or of the infinitive, on the other hand.

BUT it is possible to consider the infinitive in an abstract point of view; without reference to its occurrence, or to that relation which exists between it, and those nouns with which it is connected in the preceding examples; and, in this case, the infinitive will be converted into a حَاصِلِ مَصْدَرْ; or a حَاصِلْ بِالْمَصْدَرْ; that is to say, it will be a simple abstract substantive noun or name, used to denote the name of an event; as *life*; *death*; *virtue*; *vice*; *pride*; *patience*; &c.*

THE term EVENT is very comprehensive; being accurately applicable to the ideas signified by most of the substantive nouns in every language; with the exception of those, only, which

* I request the readers particular attention to the nature of the infinitive, considered with, or without, reference to that relation which I have endeavoured to explain in the text. For, in the presence or absence of that relation, consists the true distinction between the *Ismé Musder*, and the *Infinitive* properly so called.

denote

denote the name of *a ſubſtance*; and perhaps of thoſe, alſo, which denote the names of *any portion of time or ſpace*; as *a day*; *a year*; *a place*; *&c*; theſe laſt being known to the Perſian Grammarians, by the term ظُرُوف. The term حَاصِلِ مَصْدَر is applicable to every noun, without exception, and without the leaſt regard to the manner of its formation, which is uſed to denote the name of an event.*

THE حَاصِلِ مَصْدَر conſtitutes the firſt claſs of Perſian nouns which I intend to notice in this work; and it may be divided into ſeven claſſes, or diviſions; each claſs being diſtinguiſhed from all the reſt, by rules of formation peculiar to itſelf.

حَاصِلِ مَصْدَر.

FIRST CLASS.

THE حَاصِلِ مَصْدَر, in the firſt claſs, is the moſt important, for the number of its examples, of all the derivative nouns that occur in the Perſian language. It may be formed, by analogy, from any given adjective without exception; whether primitive or derivative, ſimple or compound, Arabic or Perſian; and the authority of preſcription is not at all neceſſary to the accuracy of its examples; ſince every writer is at liberty to coin, or uſe for the firſt time, as many nouns of this claſs, as may be neceſſary or convenient for his purpoſe. It is alſo formed from many ſubſtantive nouns, and other words; being commonly uſed, in that caſe,

* It appears, from the obſervations in the text, that the حَاصِلِ مَصْدَر denotes, properly, *the name of an event*; but the name of an event may often become the *name of a ſubſtance*, in every language; and hence the Engliſh words *whip*; *laſh*; *&c*. which are obviouſly *Haſilé Muſders*, derived from the verbs *To whip*, and *To laſh*, may be uſed, with equal accuracy, to ſignify the events themſelves, (which is the proper ſenſe) or the inſtruments as a *horſewhip*, *&c*. employed in the production of theſe events. So, alſo, the *Haſilé Muſder*, derived from the verb *To feed*, denotes properly, *the name of the event*; but *a feed of corn*, means, *that quantity of corn which a horſe uſually conſumes at one time*; and thus the noun *feed* becomes, as it were, the name of *the corn ſo conſumed*; juſt as the word *ring*, is the name of that ſubſtance whether *gold* or *ſilver*, *&c*. of which it is made.

to signify that *quality*, &c. for which the primitive is most remarkable. And hence it may be inferred, that the حاصل مصدر in the first class, corresponds exactly in its nature, with those Arabic nouns already described under the term مصادر جعلی or *Artificial Infinitives*.

In describing the مصادر جعلی, *I had occasion to observe, that* though Grammarians have authorized their unlimited formation, by analogy, at the pleasure of every writer; the learner will do well, at an early period of his progress, to refrain from the employment of those which have not acquired an established existence in the common usage of the Persian tongue; and notwithstanding the preceding observations on the analogous nature of the rules for the formation of the حاصل مصدر in the first class, I think it necessary to repeat the same precaution against the promiscuous coinage of that noun. To coin new words is indeed a privilege, which cannot, in any case, be assumed with propriety by mere beginners; *though it may be often liberally and advantageously* exercised by those whose acquirements, in the Persian language, enable them to exercise the judgment necessary in such cases.

THE FOLLOWING ARE THE RULES FOR THE FORMATION OF THE حاصل مصدر *IN THE FIRST CLASS.*

RULE, FIRST.

It is formed from adjective nouns of every species, whether primitive or derivative, simple or compound, Arabic or Persian; by adding the letter یای نسبی, or *the Relative Ya*; which has invariably the sound formerly ascribed to *Yaê Maaroof*. Examples: نیک *Good;* نیکی *Goodness;* بد *Bad;* بدی *Evil;* عاقل *Wise;* عاقلی *Wisdom;* مظلوم *Oppressed;* مظلومی *Oppression;* نادان *A fool;* نادانی *Folly;* دادگر *Just;* دادگری *Justice;* خردمند *Wise;* خردمندی *Wisdom;* دریانوال

Beneficent

Beneficent as the sea; دَرْيَا نَوَالِي *Beneficence like that of the sea;* شَبْ خِيزْ *A person rising in the night;* شَبْ خِيزِي *The act of rising in the night; &c. &c. &c.*

RULE SECOND.

But if the primitive end with هَاىِ مُخْتَفِي, or *The gentle aspirate,* the letter ه must be changed into گِي. Examples: بَخْشَنْدَه *A bestower;* بَخْشَنْدَگِي *The act of bestowing;* دِهَنْدَه *A giver;* دِهَنْدَگِي *The act of giving;* پَژْمُرْدَه *Withered;* پَژْمُرْدَگِي *The being withered;* (of a flower, &c.) نَمَكْ پَرْوَرْدَه *A person brought up or cherished at the expence of another;* نَمَكْ پَرْوَرْدَگِي *The being so cherished;* بِي عَلَاقَه *Unconnected;* بِي عَلَاقَگِي *The want of connexion; &c. &c. &c.* (N. B. If the primitive end with هَاىِ مُظْهَر, or *The sensible aspirate,* that letter must be invariably retained. Example: پَادْشَاه *A king;* پَادْشَاهِي *Royalty; &c.*)

RULE THIRD.

And if the primitive end with اَلِف, the letter هَمْزَهٔ مُلَيِّنَه, or the *Soft Humza,* must be introduced before the final ي of the حَاصِلِ مَصْدَر. Examples: دَانَا *Wise;* دَانَائِي *Wisdom;* بِينَا *Seeing;* بِينَائِي *Sight;* جُويَا *Seeking;* جُويَائِي *Search;* پَذِيرَا *Accepting;* پَذِيرَائِي *Acceptance; &c.* The same rule is also applicable, if the primitive end with وَاوِ سَاكِن, or *Wao quiescent,* following the vowel ضَمَّه. Examples: گُلْ رُو *Rosy faced;* گُلْ رُوئِي *The possession of a rosy face;* يَاسَمَنْ بُو *A person having the odor of jessamine;* يَاسَمَنْ بُوئِي *The possession of that odor;* كَجْ اَبْرُو *A person having finely arched eye-brows;* كَجْ اَبْرُوئِي *The possession of finely arched eye-brows;* سِيَه مُو *A person having black hair;* سِيَه مُوئِي *The possession of black hair; &c.* But if the letter وَاو follow the vowel فَتْحَه, the soft *Humza* must be omitted. Example: نَو *New;* نَوِي *Novelty; &c.*

&c. (N. B. The letter واو, following ضمه, is often, itself, followed by یا; and, in that case, the حاصل مصدر is known by the introduction of همزه before the final یا. Example: سیه موی or سیه مو *A person having black hair;* سیه موئی *The possession of black hair;* and so, also, of all the rest.)

That the حاصل مصدر, in the first class, may be accurately formed from many substantive nouns and other words, for the purpose of expressing that *quality*, &c. for which the primitive is most remarkable, will be sufficiently evinced by the following examples: خر *An ass;* خری *Stupidity;* گرگ *A wolf;* گرگی *The ravenous or greedy disposition peculiar to wolves;* مرد *A man;* مردی *Manliness;* or *Manhood;* کودک *A child;* کودکی *Childhood;* or *Childishness;* یک *One;* یکی *Unity;* دو *Two;* دوئی *Duality;* من *I;* منی *Ego-ism;* or *that sufficiency in himself, and independence on other beings, which is peculiar to the Deity;* ما *We;* مائی *We-ism;* تو *Thou;* توئی *Thou-ism;* همیشه *Always;* همیشگی *Eternal duration;* *&c.* Some of these nouns occur in the following verses:

بگرگی ز گرگان توانیم رست   که جز جهل بر جهل نارد شکست

نظامی

"Wolves (or men of a wolfish disposition) are to be opposed "in their own way; as ignorance alone can combat ignorance."

مر او را رسد کبریا و منی   که ملکش قدیم است و ذاتش غنی

سعدی

"To Him belongs Almighty greatness, and all sufficiency in His "own power; for His kingdom is of eternal duration, and His "Person is independent on other beings."

نشاید

اینجا که توئی و دوئی نماید آنجا همه جز یکی نشاید
زاد المسافرین

"In this world, where you exiſt, there is the appearance of "duality; (that is, of a plurality of beings) but there, (namely in "the next world) there will be nothing but the unity of God "alone."

وحدتی بینی خالی ز دوئی ظاهر از کثرت مائی و توئی
جامی

"You will there ſee a unity which admits of no infringement; "in which the diſtinction of perſons, (literally we-*iſm* and thou-"*iſm*) can have no place."*

To the preceding examples of the حاصل مصدر, in the firſt claſs, a multitude of others might eaſily be added; ſince it is impoſſible to read a ſingle page of any Perſian book, in which it does not frequently occur. The formation of this noun is however ſo ſimple, that the reader cannot poſſibly miſtake it when it occurs to his obſervation; and I ſhall therefore add only two examples

* The poet Jaumee, and the author of the زاد المسافرین, are admirers or followers of the ſect of *Soofees*; and it is one of the tenets of that myſtical ſect, to maintain that there is not, in fact, any ſuch thing as a plurality of beings; all animated nature, or perhaps all nature whether animated or not, being merely ſo many modifications of the eſſence of the Deity; originally emanating from him, and again to be abſorbed in his eſſence, at the completion of all things. To this abſorption the *Soofees* profeſs to look forward with an ardor of devotion, which is almoſt inconceivable by the European reader; and its accompliſhment will obviouſly put an end to the plurality of beings. I ſhall take this opportunity of obſerving, that many of the volumes, compriſed in the library of the late Tippoo Sooltaun, conſiſt of books written with a view to illuſtrate the tenets of the *Soofee* ſect; and to inſtruct the diſciples of the ſect, in the attainment of that holineſs and purity of character, to which they aſpire.

A good account of the tenets of the *Soofees*, drawn from theſe, or from any other books of good authority, is perhaps the greateſt *deſideratum* in Perſian Literature. It would furniſh a key to the works of many of the beſt Perſian poets; which cannot, in my opinion, be underſtood, without a competent knowledge of the tenets of the *Soofee* ſect.

to those already adduced; namely: سلامتی *Safety*; and کبریائی *Almighty greatness*; derived from the Arabic Infinitives سلامت; and کبریا which are used, exactly, in the same sense.

It is necessary however to notice, that some corrupted species of the حاصل مصدر in the first class, are formed, in imitation of Arabic Infinitives, either by adding to the primitive the letter ت; as بادشاهت for بادشاهی *Royalty*; یگانگت for یگانگی *Friendship*; *Unity*; &c. or by throwing a Persian word into the measure of an Arabic Infinitive; as نزاکت *Delicacy*; Measure فعالت; Primitive نازک *Delicate*; which is a Persian word. The use of such nouns as these, ought to be avoided by those who aim at purity of style; since they are formed by applying the principles of Arabic Grammar to Persian words.

SECOND CLASS.

The حاصل مصدر, *in the second class, is invariably formed* from the infinitive, by dropping the letter نون. It cannot, therefore, be distinguished from the third person singular of the preterite tense of the verb, except by the sense; and by its admission of the اضافت; or that particle which denotes the second of two substantive nouns to be in the genetive case. Examples: گفت وشنود *Conversation*; آمد ورفت *Intercourse*; خرید وفروخت *Traffic*; گشاد کار *The opening* or *accomplishment of one's affairs*; شناخت یار *The knowledge of one's friend*; &c.

Nouns of this class are very numerous; but they cannot be formed, by analogy, from all Persian verbs without exception; and the authority of prescription is therefore necessary to the establishment of their accuracy, in every instance. Some of them occur in the following verses.

انگشت تعجب جهانی   از گفت و شنود ما بدندان

سعدی

"A MULTITUDE of men, liſtening to our converſation, held up "the finger of aſtoniſhment."

کسی که صورت ابروی دلگشای تو بست   گشاد کار من اندر کرشمهای تو بست

حافظ

"HE who formed your charming eyebrows, left the accom- "pliſhment of my happineſs depending on your favor."

THIRD CLASS.

THE حاصل مصدر, in the third claſs, is invariably formed from the infinitive, by the ſame rules which are applicable to the formation of the imperative in the ſecond perſon ſingular. It is impoſſible, therefore, to diſtinguiſh the one from the other, except by adverting to the ſenſe of the حاصل مصدر, which admits, like other nouns, of that particle termed the اضافت; as already explained. Examples: رنج *Sorrow*; گوی (in the words گفت و گوی) *Converſation*; جوی (in the words جست و جوی) *Search*; سوز *Burning*; گداز *Melting*; پیچ *Twiſting*; تاب *Twiſting*; or *Heat*; *&c*, *&c*. Nouns of this claſs are not very numerous; and they are formed by the authority of preſcription alone. Their occaſional occurrence in the language will be ſufficiently illuſtrated by the following verſe.

ای محبان سوز دل حافظ مسکین | از شمع بپرسید که در سوز و گداز است

حافظ

"WOULD you know the miſery of the wretched HAFIZ, aſk "candle as it is melted away!"

COMPOUNDED

Compounded nouns of this class are often formed by prefixing to the حاصل مصدر, a substantive noun in the genitive case. Examples: پای لغز for لغزش پای *A trip of the foot*; گوش مال for مالش گوش *Punishment*; or *Rubbing the ears*; گنج ریز *The scattering of treasure*; آتش انگیز *The kindling of fire*; دست رس *Ability*; *Power*; *Aid*; *&c.* Some of them occur in the following lines.

فرو پژمرید آتش انگیزشان   ز گرمی نشست آتش تیزشان

نظامی

" The fire of their commotions was extinguished; and the " ardent heat of their spirit subsided."

تو بر خیر و نیکی دهم دست رس   وگرنه چه خیر آید از من بکس

سعدی

" Do thou, O God, grant me the ability to practise virtue; " otherwise, how can I be useful to my fellow creatures."

FOURTH CLASS.

The حاصل مصدر, in the fourth class, is formed from the third person singular of the preterite tense of certain verbs, by adding ار. Examples: گفتار *Speech*; دیدار *Sight*; کردار *Action*; رفتار *Walking*; نمودار *Shewing*; *&c.* Nouns of this class are by no means numerous; and their accuracy depends on the authority of prescription alone.

FIFTH CLASS.

The حاصل مصدر, in the fifth class, is formed from the imperative in the second person singular, by adding the letter شین *quiescent*, following the vowel کسره. It is to be observed, however,

however, that the letter شین ſometimes follows the vowel فتحه, in Perſian Verſe; if that vowel point be neceſſary to the accuracy of the rhyme. Examples: دانش *Knowledge*; بینش *Sight*; or *Perception*; روش *Walking*; پیچش *Twiſting*; سوزش *Burning*; خواهش *A wiſh*; رنجش *Sorrow*; پرسش *Aſking*; برش *The cutting*, or *ſharpneſs of a ſword*; جنبش *Motion*; نالش *Complaint*; بخشش *Donation*; دوش *Running*; &c. &c. &c. Theſe nouns are very numerous; but they cannot be indiſcriminately formed from all Perſian verbs; and the authority of preſcription is therefore neceſſary to eſtabliſh their accuracy in every inſtance.

SIXTH CLASS.

The حاصل مصدر, in the ſixth claſs, is formed from the imperative in the ſecond perſon ſingular, by adding اک. Examples: سوزاک *Burning*; جوشاک *Boiling*; تباک *Fever*; &c. There are not, in all probability, above ſix or eight nouns of this claſs in the Perſian language; and theſe are formed by the authority of preſcription alone.

SEVENTH CLASS.

The حاصل مصدر, in the ſeventh claſs, is formed by adding the letter الف to certain adjective nouns. Examples: پهن *Broad*; پهنا *Breadth*; دراز *Long*; درازا *Length*; فراخ *Spacious*; فراخا *Spaciouſneſs*; ژرف *Deep*; ژرفا *Depth*; &c. It would be difficult to diſcover ſix more nouns of this claſs in the Perſian language; and the occurrence of thoſe which I have now adduced is more common in verſe, than it is in proſe.

CONCLUSION.

There are few Perſian nouns, of the claſs termed حاصل مصدر, which may not be accurately compriſed under ſome one or other

of the preceding rules for the formation of that noun; and though I have divided the حاصل مصدر into ſeven claſſes, diſtinguiſhed from each other by rules of formation peculiar to each claſs, it muſt yet be obvious that the nature of the noun is eſſentially the ſame in every claſs; and that it correſponds, exactly, with the *verbal nouns* of the Engliſh language: ſuch as *Love; Hate; Pity; Revenge; &c.* or with thoſe nouns which are formed from the primitive by adding certain terminations; ſuch as *Goodneſs; Manhood; Friendſhip; Enmity;* and a multitude of others of the ſame deſcription.

I MIGHT have filled a volume with examples of the حاصل مصدر in the firſt claſs, which is more important than all the reſt; but the formation of this noun being extremely ſimple, I cannot conceive that any of my readers will be unable to recogniſe the numerous examples of its occurrence, which will meet his eye in the pages of every Perſian author.*

I NOW proceed to define the nature of the اسم فاعل, or ACTIVE PARTICIPLE; which conſtitutes, according to the arrangement which I have adopted, the ſecond claſs of Perſian derivative nouns.

اسم فاعل

THE اسم فاعل, or ACTIVE PARTICIPLE, is defined to be that adjective which is derived from the infinitive of an active or a neuter verb, for the purpoſe of being aſcribed to any given ſubſtantive noun, which may accidentally occur, as the true agent or

* Certain *Haſilé Muſders* are formed from the primitive by adding هاي مختفي; as آتش زنه *A Flint*; &c. but the examples of their occurrence in the language are by no means numerous.

nominative

nominative to that verb. Thus *Riding; Walking; Loving; 'Sleeping;'* &c. are active participles whenever they are aſcribed to *the perſon who rides, the perſon who walks, the perſon who loves,* or *the perſon who ſleeps;* becauſe that perſon muſt, of neceſſity, be the true agent or nominative to theſe verbs. And as the words *rider, walker, lover,* and *ſleeper,* are Engliſh epithets exactly ſynonimous, in point of ſenſe, with *a riding man; a walking man; a loving man; a ſleeping man;* &c. ſo theſe, and other epithets of the ſame nature, are alſo ACTIVE PARTICIPLES in the proper ſenſe of that term.

BUT the definition here given of an active participle may be accurately applied to ſimple adjective nouns; ſince the word حَسِين *Beautiful;* which is obviouſly a ſimple adjective, and not a participle, may doubtleſs be accurately defined to ſignify *the exiſtence of beauty,* in that noun which is the nominative to the verb حَسُنَ حَسُنَ *He was or is beautiful;* &c. In what, therefore, conſiſts the difference between a ſimple adjective and an active participle; ſince the ſame definition is applicable to both? The anſwer given to this queſtion, by the Perſian Grammarians, is ſimple and eaſy.

THE difference between theſe nouns is ſuppoſed by them to conſiſt merely in this: that a SIMPLE ADJECTIVE denotes the EXISTENCE of a given attribute, in its object or ſubſtantive noun; whereas an ACTIVE PARTICIPLE denotes the OCCURRENCE of an attribute, in every noun to which it is imputed. For if we ſpeak of *a wiſe man,* we mean merely to affirm the *exiſtence* (and nothing more) of *wiſdom* or *knowledge,* in a given individual. But if we ſpeak of *a man walking in his ſleep,* or *a man ſleeping in his bed,* we mean to convey to the mind of the hearer, the *occurrence,* of theſe attributes, in the noun to which they are here aſcribed.

IF an active participle, being aſcribed to a given ſubſtantive noun, ſhall denote the *exiſtence,* and not the *occurrence* of

the attribute in that substantive; such participle must, therefore, assume the character of a simple adjective noun; and this is an accident very common to every tongue; as when we speak, in English, of *a daring*, or *an intrepid man*; *a loving*, or *affectionate child*; and other examples of the same nature. Participles, when so used, have obtained, among English Grammarians, the name of PARTICIPIAL ADJECTIVE NOUNS.

THE reader will perceive that the Persian Grammarians deny, in the preceding definition of the active participle, that time is *essential* to that part of speech; for though every active participle, when used in its proper sense, denotes the *occurrence* of an attribute in its object or substantive noun, it is by no means necessary or essential to the participial character, that the *period* of its occurrence should be restricted to *past*, *present*, or *future time*.

THE circumstance of time is indeed never essential to participles of any class, though it is often *accidental* to them all; but this subject will be fully considered hereafter; and I shall therefore, proceed, at present, to detail the four classes, under one or other of which, most active participles in the Persian language may be accurately comprised.

FIRST CLASS.

THE اِسْمِ فاعِل, in the first class, may be accurately formed, by analogy, from all the verbs in the Persian language; by adding to the imperative, in the second person singular, the termination نده. Examples: رَوَنْدَه *A goer*; دِهَنْدَه *A giver*; بَخْشَنْدَه *A bestower*; بافَنْدَه *A weaver*; نِوِیسَنْدَه *A writer*; &c. &c. &c.*

SECOND

* A dispute has arisen among the natives of India on the question whether the letter نون *quiescent*, of the active participle, should follow the vowel فتح, or the vowel کسره. The question is not perhaps very important; but the arguments on both sides may be soon stated; and I shall therefore detail them in this place.

The

SECOND CLASS.

THE اسم فاعل, in the ſecond claſs, aſſumes the form of the imperative in the ſecond perſon ſingular; and is invariably compounded with ſome Arabic or Perſian word; whether that word

The author of the مؤید الفضلا believes that it ought, generally, to follow the vowel كسره; and ſtates the word فرازنده *an exalter*, in which it follows the vowel فتحه, as an exception to the general rule. His authority would be concluſive if he were a native of Perſia; but he was born and lived in Hindoſtaun.

On the other hand, the author of the *Soorooree*, a native of Perſia, uſes many active participles (as ورزنده سوزنده تابنده &c.) as *meaſures* to ſhew what vowel points and quieſcent marks are applicable to certain other words, in which there is no doubt that the letter *Noon quieſcent* follows the vowel فتحه. Thus the words آکنده , نوکنده , and کاهنده, are ſtated by him to be formed on the meaſures تابنده , سوزنده, and جهنده; which would not be true, if the letter نون, in theſe laſt three words, did not follow the vowel فتحه; becauſe it certainly follows that vowel point, in the firſt three words. It may be inferred, therefore, as the examples of this kind are very numerous in the *Soorooree*, that the letter *Noon quieſcent*, of the active participle, generally follows the vowel فتحه; in the opinion of the author of that work.

There is another preſumption in favor of the vowel فتحه; ariſing from certain Perſian verſes, in which many active participles are uſed to rhyme with ſuch words as بسنده; افکنده; &c.

EXAMPLE.

یا برآیم بچرخ گردنده   یا شوم زیر پا سر افکنده

" I will either mount the wheeling ſpheres; or ſink in the attempt, and ſo be trodden " under foot."

It is to be obſerved, however, that this is an inſtance of what is termed in proſody the قافیهٔ موصوله; in which the difference of a vowel point is admiſſible in the rhyme. But though admiſſible, it is by no means elegant; and it is therefore probable, that the beſt poets would not (as they often do) uſe active participles to rhyme with ſuch words as بسنده , افکنده, &c. unleſs they believed the letter نون of the active participle to follow the vowel فتحه. I underſtand that a Moghul, who was lately conſulted on this queſtion, affirms that the letter نون of the active participle invariably follows the vowel فتحه.

be a noun substantive or adjective, or a particle. Examples: دستگیر for گیرندۀ دست *A lender of aid*, or *succour*; حیرت انگیز for انگیزندۀ حیرت *Exciting perplexity*; شب خیز for خیزندۀ شب *One who rises in the night*; تیزرو for رونده به تیزی *Swift going*; کوتاه بین *Short sighted*, or *seeing a little way*; هم نشین *A companion*; ناتوان *Weak*; ناسپاس *Undiscriminating*; &c.

Compounded participles of this class are formed, by analogy, from all the nouns and verbs of the Persian language; and the examples of their occurrence are numerous almost beyond conception. It is impossible, therefore, to read a single page of any Persian author, in which they will not be discovered to abound; and it will soon be obvious to the experience of every learner, that he himself is at liberty to encrease the number of compounded active participles of this class, by the invention of as many new combinations, as the force of his ingenuity or imagination may enable him to discover.

There is nothing in the structure of the compounded active participles of this class, by which it is possible to determine the nature of the relation existing between the parts of which they are composed. For as the words روز *The day*, زود *Quick*, or بید *The Hindoo Bedes or Scriptures*, may be joined, with equal accuracy, to the word خوان, for خواننده *A reader*; (as روزخوان *Reading in the day*, زودخوان *Reading quickly*, بیدخوان *A reader of the Bedes*, &c.) so, it is obvious, that the nature of the triple relation, existing between the word خوان on the one hand, and the three words to which it is here united on the other hand, cannot be otherwise discovered, than by our previous knowledge of the objects related. It may be useful, however, to illustrate by a few examples the nature of those relations, which will be found to exist most generally, between the two parts, of which the participles of this class are invariably composed.

PARTICIPLES

PARTICIPLES DERIVED FROM ACTIVE, OR TRNSITIVE VERBS.

These are most commonly united with that noun to which the verb is transitive; whether with, or without, a preposition. Examples: کشورستان‌آرای *A conqueror of kingdoms*; عالم آرای *Adorning the world*; فرحت افزای *Encreasing delight*; خون ریز *Shedding blood*; حسرت انگیز *Exciting perplexity*; گوهر اندوز *Collecting Jewels*; تخت نشین *Sitting on a Throne*; آسمان پیوند *Reaching the sky*; فریاد رس *Redressing complaints*; &c. &c. &c. (N. B. Many neuter verbs become transitive to the following substantive noun by the intervention of a preposition; as *To sit on a throne*; &c.)

But they may be also united to any adjective noun, or other word, which happens to be applicable to the sense of the infinitive from which they are formed; and, in this case, the office of the adjective will correspond, exactly, with that of an adverb, in other tongues. Examples: تیز بین *Seeing well*; or *sharply*; تلخ گوی *Speaking bitterly*; زود زن *Striking quickly*; سست خوان *Reading slowly*; خوش گوی *Speaking eloquently*; or *well*; &c.

Or, they may be connected with that noun which is termed the ظرف; because it denotes *the name of a time*; or *the name of a place*; and will consequently signify, in its union with the active participle, *the time*, or *the place*, in which a given action may happen to occur. Examples: شب بین for بیننده چیزی در شب, *One who sees in the night*; روز خوان for خواننده چیزی در روز *One who reads in the day*; &c.

PARTICIPLES

PARTICIPLES DERIVED FROM INTRANSITIVE OR NEUTER VERBS.

THESE are moſt commonly united with the ظرف; as already explained. Examples: سحرخيز *Riſing in the morning*; or *early*; شبگرد *Walking in the night*; خانه نشين *Sitting in the houſe*; or *at home*; جهان گرد *Wandering over the world*; خانه خيز for خيزنده در خانه *Springing up in the family*; &c. &c. &c.

گهی با چنان گوهر خانه خيز   چو بو طالبی را کنی سنگ ريز

نظامی

"So inſcrutable are the ways of thy providence, that, ſome-
"times, thou conſigneſt to perdition ſuch men as Boo TALIB;
"regardleſs of that invaluable jewel, which ſprung up in his
"family!" *

BUT they may be alſo united to any adjective noun, or other word, which happens to be applicable to the ſenſe of the infinitive from which they are formed. Examples: تيز رو *Swift footed*; or *Faſt going*; زود خيز *Riſing quickly*; سبک رو *Lightly bounding*; هم نشين *Sitting together*; or *A companion*; &c. &c. &c.

OR, they may be connected with that noun which is truly the agent or nominative to the verb. Examples: جاي مشک خيز و مردم خيز;

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* ABOO TALIB was uncle to the prophet, who is the perſon alluded to by the words گوهر خانه خيز. ABOO TALIB refuſed to embrace the Moohummudan faith; at firſt, from incredulity; and afterwards, becauſe he did not chuſe, though fully convinced of its truth, to become the convert of his own nephew. It is ſaid by one ſect of Moohummudans, that he was conſigned, for his pertinacity, to puniſhment in a future ſtate; and there is a verſe in the *Kooraun*, which is ſuppoſed to be applicable to him. Others, however, deny the application; and will not admit that ABOO TALIB is now in a ſtate of puniſhment. The reader will perceive tht the words "ſo inſcrutable" &c. are not in the original of NEZAUMEE's verſes; and have been inſerted by me, with a view to render the ſenſe intelligible.

that

that is to say, جائی که مشک یا مردم خیزد و پیدا شود *A place in which musk or men arise or appear*; درخت خودرو *A self growing*, or *unplanted tree*; دیده که سیل ازان خیزد for دیده سیل خیز *Eyes streaming with tears*; or, *Eyes from which flow an inundation of tears*; &c. The last epithet, applied to the word رهگذر *A road*, occurs in the following singular and extravagant lines of the poet HAUFIZ:

سیل خیز از نظرم رهگذری نیست که نیست   تا بدامن نه نشیند ز نسیمت گردی

" THERE is not a road, which has not been inundated by the " streams of my tears, shed for the purpose of allaying the " dust; that it may not soil your garments, when wafted by the " breeze." *

THE word خدا or خدای GOD, which is said to be contracted from خود آی, that is to say خود بخود آینده در عرصهٔ وجود or *Uncreated*; may also (if this be the true origin of the word) be assigned to that class of epithets, of which we are now treating. Of these it only remains to be remarked, that the two parts of which they are composed, may be, occasionally, separated by the intervention of other words.

EXAMPLES.

بنام جهاندار جان آفرین   حکیم سخن بر زبان آفرین

سعدی

" IN the name of GOD, the LORD of the world; the Creator of " life; the Omniscient; who has bestowed, on the tongue, the " faculty of speech!"

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* These lines are so extravagant, that the reader may possibly suspect a mistake in the translation. I therefore subjoin the sentiment, arranged as it would be in plain prose.

هیچ کوچه و رهگذری نیست که از چشم من سیل خیز نیست تا از نسیم بدامن تو گردی نه نشیند

انیس

انیس خلوت شب زنده داران   رفیق روز در محنت گذاران

جامی

"The companion of the ſolitude of thoſe who watch in the "night; the friend of thoſe who paſs the day in miſery."

In the firſt example, the component *parts of the epithet* سخن آفرین, are ſeparated by the intervention of the words بر زبان and, in the ſecond example, the words در محنت intervene between the component parts of the epithet روز گذاران, the plural of روز گذار, for گذارندهٔ روز *One who paſſes the day.*

THIRD CLASS.

The اسم فاعل, in the third claſs, is formed from certain active or tranſitive verbs, in the ſecond perſon ſingular of the imperative mode, by adding the letter الف. Examples: پوشا *Concealing;* کوشا *Laboring;* پذیرا *Accepting;* دارا *Keeping;* دانا *Knowing; &c.* Theſe nouns cannot be *formed* at pleaſure by the rules of analogy; and the authority preſcription is therefore neceſſary to the eſtabliſhment of their accuracy, in every inſtance. Some of them occur in the following verſes.

لطیف و کرم گستر و کارساز   که دارای خلق است و دانای راز

سعدی

"The bountiful, the beneficent, the tranſactor of all affairs! "who is the protector of mankind, and the knower of ſecrets."

دلیل تو ابریست پوشای حق   بسستی است همچون ابر کاکیا

لطیفی

"The proof or reaſoning which you have adduced, like a "cloud, ſerves only to conceal the truth; in weakneſs, it reſembles the web of a ſpider."

The

The active participles of this clafs are invariably formed from active or tranfitive verbs; and fome of them, as دانا, *Knowing*; or *Wife*; خوانا *Legible*; *&c.* are occafionally, or invariably, ufed in the fenfe of fimple adjective nouns. That noun which is formed from the imperative of neuter verbs, by adding the letter الف, as روا *Current*; or *Admiffible*; بویا *Odorous*; توانا *Able*; *&c.* feems to be invariably ufed as a fimple adjective; and feldom or never affumes the fenfe of an active participle, properly fo called.

FOURTH CLASS.

The اسم فاعل, in the fourth clafs, is invariably formed from the third perfon fingular of the preterite tenfe, by adding ار. Examples: خریدار *A purchafer*; فروختار *A vender*; خواستار *A wifher*; فریفتار *A deceiver*; پرستار *A fervant*; مردار *One who dies*; or *Dead*; *&c.* There are not many nouns of this clafs in the Perfian language; and they are formed by the authority of prefcription alone.

CONCLUSION.

It would be eafy to encreafe the lift of terminations, by which active participles may be accurately formed; as in the cafe of پذیره for پذیرنده *An acceptor*; which is formed from the imperative, by adding ه; and خدمتگار for خادم *A ferving man*, or *A fervant*; which is formed from the Arabic Infinitive خدمت *Service*: by adding گار. It is to be obferved, however, that almoft all thofe terminations, which are employed in the formation of Perfian derivative nouns, are properly of the clafs termed حروف نسبی or *Relative particles*; and the nouns fo formed confequently belong to the clafs termed اسم منسوب or *the Relative noun*. Thofe active participles, which have not been already detailed, will therefore be found hereafter among the RELATIVE NOUNS; and when the nature of that noun fhall be fully underftood,

the

the reader will easily perceive, that most of the derivative nouns in the Persian Language might be accurately assigned to that class. I now proceed to define the nature of the اسم مفعول or PASSIVE PARTICIPLE, which constitutes the third class of Persian derivative nouns.

اسم مفعول

THE اسم مفعول or PASSIVE PARTICIPLE, is defined *to be that* adjective which is applicable to the true object of a transitive verb; or, in other words, to every substantive noun which is exposed to the action of the verb; as *Known*, *Loved*, *Seen*, *&c.* The circumstance of time is not therefore essential, though it may be accidental, to the passive participle; as we shall see in the sequel.

MOST passive participles of the Persian language may be accurately comprised under three classes; each class being distinguished from the other two, by rules of formation peculiar to itself.

FIRST CLASS.

THE اسم مفعول, in the first class, may be accurately derived, by analogy, from every active or transitive verb in the Persian language; being formed from the third person singular of the preterite tense, by adding the letter های مختفی or *The gentle aspirate.* Examples: گفته *A thing spoken*; or *A speech*; نوشته *A thing written*; or *A writing*; شنیده *Heard*; خریده *Purchased*; فروخته *Sold*; گرفته *Seized*; *&c. &c. &c.* They are sometimes, but not often, compounded with certain substantive nouns. Examples: نمک پرورده *Cherished with the salt*, or *at the expence, of another person*; کار آزموده *Versed in business*; جنگ آزموده *Experienced in war*; *&c.*

THESE nouns may be also used as active participles of the past tense. Examples: گفته *Having spoken*; شنیده *Having heard*;

جهان

جهان دیده *Having seen the world*; دل شده or دل از دست رفته or دل از دست داده, *A lover*; or *One whose heart is gone*; or *One who has lost his heart*; &c. And when derived from intransitive or neuter verbs, they have invariably that sense, when used as participles. Examples: رفته *Having gone*; خفته *Having slept*; دویده *Having run*; &c. By the omission of the auxiliaries است and بود, or perhaps in their own proper right, without supposing the omission of these auxiliaries, they may also assume the sense of verbs in the preterite tense; as دیده, for دیده است; or دیده بود; or دید; &c. &c. &c.

EXAMPLE.

چون تو نازنینی سر تا قدم لطافت گیتی نشان نداده ایزد نیافریده
حافظ

" No form was even seen or created, equal to yours, in beauty
" and grace."

SECOND CLASS.

The اسم مفعول, in the second class, assumes the form of the preterite tense of the verb in the third person singular; being invariably compounded with a substantive noun. Examples: خدا داد for داده خدا *Given by* God; دست فرسود for فرسوده دست *Worn by the hand*; خواب آلود for آلوده خواب *Heavy*; or *Overcome with sleep*; زر اندود *Covered with gold*; or *Gilded*; خانه زاد *Born in the family*; دست پخت *Prepared*; or *Brought up*; or *Cooked by the hand*; &c. &c. Epithets of this class are not very numerous; and the authority of prescription is necessary to the establishment of their accuracy in every instance.

THIRD CLASS.

The اسم مفعول, in the third class, assumes the form of the

imperative in the second person singular; and is invariably compounded with some other noun. Examples: دل پذیر for پذیرفتهٔ دل *Delightful*; or, literally, *Accepted by the mind*; پای مال for مالیدهٔ پای *Trodden under foot*; محبت آمیز for آمیخته بمحبت *Mixed with friendship*; خاطر پسند for پسندیدهٔ خاطر *Accepted by the mind*; دست آموز for آموختهٔ دست *Learnt by the hand*; عطر سا for سائیده بعطر *Rubbed with perfume*; روشناس for شناختهٔ رو *Known by the face*; &c. &c. Epithets of this class are not very numerous; and, like the former, their accuracy must be invariably established by the authority of prescription.

To the preceding list of passive participles, a good many others might easily be added; as کشتار for کشته *Slain*; which is formed from the third person singular of the preterite tense, by adding ار. These, however, will be detailed hereafter among the RELATIVE NOUNS; and I shall therefore proceed, at present, to define the nature of the اسم حال; which constitutes the fourth class of derivative nouns.

اسم حال

THE اسم حال is defined to be an adjective noun, used for the purpose of explaining the *state* of any given substantive, which may happen to occur as the agent or the object of a given verb. Examples: افتان وخیزان میرفتم *I was walking on with great difficulty*; that is to say, *sometimes falling* and *sometimes rising*; زید را دوان زدم *I struck* ZYDE *as he was running*; &c. &c.

THERE is only one species of this noun; which is formed from certain verbs in the second person singular of the imperative mode by adding ان. Examples: جویان *Seeking*; روان *Going*; خندان *Laughing*; گریان *Weeping*; لرزان *Trembling*; جوشان *Boiling*;

Boiling; &c. &c. It is often compounded with other substantive nouns. Examples: نالہ کنان *Uttering complaints*; موی کنان *Tearing the hair*; پای کوبان *Beating with the feet*; or *Prancing*; نعره زنان *Uttering loud cries*; جامه دران *Tearing the garments*; &c. &c. These nouns cannot be formed at pleasure from all the verbs in the Persian Language; and the authority of prescription is therefore necessary to the establishment of their accuracy in every instance. Some of them occur in the following lines:

چو بیژن ز قلب سپه بنگرید   برادر بدان حال بیچاره دید
بیامد بیاری برش تازیان   خروشان و جوشان و نعره زنان

فردوسی

"WHEN BEZUN, from the center of the army, observed his "brother in that helpless condition; he soon rushed forward to "his assistance; raging, and furious, and uttering loud cries."

I NOW proceed to detail the various classes of the صفت مشبهه; which constitutes the fifth class of Persian derivative nouns.

صفت مشبهه

THE صفت مشبهه is defined to be a noun used to denote the *existence*, not the *occurrence*, of a given attribute in its proper object or substantive noun; and corresponds, therefore, with the SIMPLE ADJECTIVES (as opposed to the PARTICIPLES) of other tongues. A Persian adjective is said to be Proper; (صفت اصلی) when it denotes the existence of a true and proper attribute, as *virtue*, *vice*, *color*, &c. in the substantive noun; and it is said to be an occasional, an accidental, or an improper attribute; (صفت عارضی) when it does not denote the existence of a true and proper attribute in the substantive noun. A proper adjective is often primitive; as نیک *Good*; بد *Bad*; سرخ *Red*; سبز *Green*; کر *Deaf*; کور

Blind;

Blind; &c. and often derivative or compounded; as دانا *Wise*; بویا *Odorous*; خردمند *Wise*; دردگین *Painful*; غمناک *Afflicted*; هنرور *Skilful*; and many others of the same description.

UNDER the term صفات عارضی, or *Improper adjectives*, may be accurately comprised, *first*, many substantive nouns; such as the numerals, which are adjectives only by the idiom of the language; (See note page 161) *secondly*, many compound epithets; such as گل رو *Rosy faced*; پری پیکر *Fairy formed*; سیه مو *Black haired*; خوش خو *Good tempered*; فضیلت انتساب *Related to excellence*; معالی مآب *The asylum of noble actions*; بی تمیز *Undiscriminating*; بی وقوف *Uninformed*; سر تا قدم لطافت *Grace all over*; سراپا شرارت *Vice all over*; &c. &c. &c. and *finally*, the member of every sentence, which may happen to be used as an attributive or adjunct to the noun which precedes it; as مرد چون شیر *A man bold as a lion*; من هر وقت بیاد آن مهربان *I who am continually thinking of you my patron*; &c.

THE consideration of the صفات عارضی belongs, properly, to the syntax of the language; since these are not naturally adjectives; and merely assume the attributive character, when ascribed to some other noun, which may happen to occur as the antecedent, in the structure of a sentence. For it would be quite absurd to consider the words هر وقت بیاد آن مهربان as an adjective properly so called; since they constitute, merely, the member of a sentence; and cannot, on any principle, be said to denote, in their own right, the existence of an attribute in its proper object or substantive noun. But still, it is equally obvious and easy to ascribe these words, in the form of an attribute, to a given substantive noun or pronoun, such as من *I*; &c. and when so ascribed, they certainly assume the attributive character; of which they are again divested, whenever they are considered by the mind, without reference to this combination.

The same observation is applicable to all other adjectives of the improper class, without exception; such as خوش خو *A good temper*; or *Good tempered*; گل رو *Rose face*; or *Rosy faced*; بی تمیز *Without discrimination*; or *Undiscriminating*; &c. and it would be as absurd to reckon these among the class of Persian adjectives properly so called, as it would be to assign a place, among English adjectives, to the words *Grey beard*; &c. because these words are sometimes used, in derision or contempt, to signify *Aged*; in which case, they certainly assume the sense of an adjective noun.

The improper adjectives of the Persian Language are very numerous and complex; and many are formed, by analogy, according to the pleasure of every writer. The rules of their formation will be explained hereafter, when we come to treat of the combination between substantive and adjective nouns; and, in the mean time, I shall proceed to illustrate, by a few examples, the formation of the derivative and proper adjectives of the Persian Language.

These are invariably formed from the primitive by adding certain terminations; such as الف *quiescent*, in the words دانا *Wise*; بویا *Odorous*; گویا *Speaking*; or گار in کامگار *Fortunate*; گنهگار *Criminal*; پرهیزگار *Free from sin*; or گر in توانگر *Rich*; دادگر *Just*; دانشگر *Wise*; or ور in the words دانشور *Wise*; کینه ور *Revengeful*; هنرور *Skilful*; or ور (the letter *Wao quiescent* following ضمه) in the words آزور *Covetous*; رنجور *Sorrowful*; مزدور *A hired servant*; or اور in تناور *Robust*; دلاور *Courageous*; زوراور *Strong*; or مند in دردمند *Pained*; *Afflicted*; ارجمند *Valuable*; خردمند *Wise*; or ناک in دردناک *Painful*; غمناک *Full of grief*; پرهیزناک *Abstaining from sin*; or گین in شرمگین *Full of shame*; دردگین *Painful*; غمگین *Full of grief*; or ین in سنگین *Heavy*; سیمین *Silver*; نمکین *Salt*; or اک in فژاک *Filthy*;

(Primitive

(Primitive قذر Filth;) مغاک Deep; (Primitive مغ A pit;) کاواک Hollow; (primitive کاو the imperative of کاویدن To dig;) or ه in قذره Filthy; بنده A slave; مرده Dead; &c. &c. &c.

The nature of these adjectives, and, consequently, the accuracy or inaccuracy of their application to any given substantive noun, cannot be otherwise determined, than by adverting to the sense of the parts of which they are composed. But the sense of the primitive, as in the case of خرد *Wisdom*, which is obviously the name of an attribute peculiar to rational beings, will be always intelligible; and if the signification of the second component part or termination, as مند, ور, گین, &c. be also known; it will then be easy to determine whether the derivative may, or may not, be accurately ascribed to any given object or substantive noun. The signification of Persian particles, of which the terminations are one species, will be fully considered in a subsequent chapter; and I shall then have occasion to notice many Persian terminations, besides those already inserted, which may be accurately employed in the formation of adjective nouns.

I now proceed to consider the nature of the اسم ظرف, which constitutes the sixth class of Persian derivative nouns.

اسم ظرف

The اسم ظرف, or noun of time and place, is defined to be a noun formed from the primitive, for the purpose of denoting the *time* or the *place* in which an *event* occurs; if the primitive should happen to be the name of an event; or *a substance* abounds; if the primitive should happen to be the name of a substance.

The words of this class, which denote events, are *invariably* derived

derived from the مَصْدَر, or the حَاصِلِ مَصْدَر, by adding the word گَاه; which signifies *time* or *place*. Examples: کُشْتَن گَاه *The time or place of slaughter;* شُسْتَن گَاه *The time or place of washing;* آمَدَن گَاه *The time or place of coming;* گُرِیزگَاه *The time or place of fleeing;* نِشَسْتگَاه *The time or place of sitting;* آرَامگَاه *The time or place of rest;* &c. &c. &c.

And if the primitive be not the name of an event, the اِسْمِ ظَرْف will be formed by adding the terminations لَاخ; سَار; زَار; بَار; وَان; سْتَان; &c. Of these terminations, the four first mentioned, *namely* بَار, زَار, سَار, and لَاخ, invariably denote the *place* in which the primitive abounds; and, with the exception of لَاخ which is rarely used, they are of common occurence in the Persian Language. Examples: رُودْبَار or جُوی بَار or دَرْیَا بَار *A place abounding in rivers;* or *streams;* زَنْگبَار *Zanguebar;* or *The country of the Ethiopians;* هِنْدُوبَار *The country of the Hindoos;* (and also *An ink-bottle;* the word هِنْدُو being sometimes used to signify *Black;*) لَالَه زَار *A bed* or *garden of tulips;* غَلّه زَار *A place abounding in grain;* مُرْغزَار *A-meadow;* or *Place abounding in birds;* گُلْزَار *A flower garden;* کَارزَار *A field of battle or action;* کُوهْسَار *A mountainous country;* شَاخسَار *A place abounding in trees;* چَشْمَه سَار *A place abounding in fountains;* دِیوسَار or دِیولَاخ *A place abounding in Demons;* رُودْلَاخ *A place abounding in streams;* آتَشْلَاخ *A place abounding in fire;* &c. &c. &c.

The termination سْتَان very generally denotes *the place*, but signifies occasionally *the time*, or *season*, in which the primitive may happen to abound. Examples: گُلِسْتَان *A flower-garden;* بُوسْتَان *A flower garden;* (Primitive بُوی *Odor*) سَرْوِسْتَان *A place abounding in cypress trees;* خَارِسْتَان *A place*

place abounding in thorns; شبستان *A place to paſs the night in;* or *A bed chamber;* خندستان *A place of ſmiles;* or *The lips of a pretty woman;* تابستان *The ſeaſon of heat;* or *Summer;* زمستان *The ſeaſon of cold;* or *Winter;* (Primitive زم *Cold*) *&c.*

The termination دان may be added to any noun whatever; to ſignify *the caſe,* or *box, &c.* in which the primitive is contained. Examples: سرمه دان *A box of collyrium;* آتشدان *A fire place;* کتابدان *A book-caſe;* عطردان *A box of perfumes; &c. &c. &c.*

I now proceed to conſider the nature and uſe of the اسم تفضیل, or *Noun of ſuperiority,* which conſtitutes the ſeventh claſs of Perſian derivative nouns.

اسم تفضیل

The اسم تفضیل, or noun of superiority, is that noun which is derived from the primitive, for the purpoſe of comparing the degrees of any given attribute, as it is found to exiſt in different objects. It correſponds, therefore, with the degrees of compariſon in other tongues; and may be formed from every word, without exception, which denotes an idea capable of *intenſion and remiſſion.* In the Perſian Language, the اسم تفضیل is invariably formed from the primitive by adding the terminations تر and ترین; of which the former generally denotes the ſenſe of the comparative, and the latter the ſenſe of the ſuperlative degree. Examples: نیک *Good;* نیکتر *Better;* نیکترین *Beſt;* بد *Bad;* بدتر or بتر *Worſe;* بدترین *Worſt;* دوست *A friend,* or *Friendly;* دوستتر *More friendly;* دوستترین *Moſt friendly;* دشمن *An enemy,* or *Inimical;* دشمن تر *More inimical;*

cal; دشمن‌ترین *Most inimical*; بالا *Above*; بالاتر *More above*; or *Higher*; بالاترین *Highest*; پیش *Before*; پیشتر *More advanced*; پیشترین *Most advanced*; پس *Behind*; پستر *More behind*; پسترین *Most behind*; دانا *Wise*; داناتر *Wiser*; داناترین *Wisest*; دونده *Running*; دونده‌تر *Running more, or faster*; دونده‌ترین *Running most or fastest*; پرفایده *Advantageous*; پرفایده‌تر *More advantageous*; پرفایده‌ترین *Most advantageous*; &c. &c. &c.

It may also be formed from many Arabic adjectives and participles; as صعب *Difficult*; صعب‌تر *More difficult*; صعب‌ترین *Most difficult*; غنی *Independent*, or *Rich*; غنی‌تر *More independent*; غنی‌ترین *Most independent*; محتاج *Necessitous*; محتاج‌تر *More necessitous*; محتاج‌ترین *Most necessitous*; مشهور *Celebrated*; or *Known*; مشهورتر *More celebrated*; مشهورترین *Most celebrated*; &c. And even from some Arabic nouns already on the measure of an اسم تفضیل; as اعظم‌تر for اعظم *Greater*; or *Greatest*; اولیتر for اولی *Better*; or *Best*; &c.

EXAMPLE.

اوای چنین خدمتی در غیبت اولیتر است که در حضور که این بتصنع نزدیک
و آن از تکلف دور

سعدی

"Such services are better rendered in the absence, than they are "in the presence, of the person served; for, in the one case, there "may be art; and, in the other case, there can be no suspicion of "insincerity." (The services, alluded to, are the duties of praising those to whom we are under obligations; and of praying for their prosperity.)

If

If a simple adjective be derived from a substantive noun denoting the comparative difference of magnitude, &c. in one of two or more objects; such adjective will be an اسم تفضیل by its own nature; and there will be generally no necessity, in that case, for adding the sign of the comparative degree. Of this nature are the English adjectives *superior; inferior;* &c. and the Persian adjectives افزون , زیاده , زاید , and some others, must be necessarily assigned to the same class.

Of the adjective به *Good;* بهتر *Better;* بهترین *Best;* it is to be remarked that the positive is very commonly used in the sense of the comparative degree; as in the following sentence of Saadee: گدای نیک سرانجام به از پادشاه بدفرجام "A virtuous begger is better than a vicious king," &c. but the word به is perhaps the only adjective in the Persian Language that can be so used: at least, I have not been able to discover any other instance of that kind.

The comparative and superlative degrees are not unfrequently confounded together; and hence نیکتر مردمان , or نیکترین مردمان , may be used, with equal accuracy, to signify *the best of men;* شیرین تر دوا , or شیرین ترین دوا , to signify *the sweetest medicine;* &c. It should be added that the word تر , which denotes superiority in both degrees of comparison, is sometimes omitted: as بهین for بهترین *The best;* بهشت برین for بهشت برترین *The highest heaven;* &c.

The intensive superlative is formed in the Persian, as it is in the English Language, by prefixing the words بسیار *Much; Great; Very;* or پر *Full;* or نیک *Good;* &c. to participles (generally contracted) and to adjective nouns. Examples; بسیار گوی or پرگوی for گوینده بسیار *A great speaker;* بسیارخوار for خورنده بسیار *A great eater;* بسیار نیک *Very virtuous;* بسیار بد or نیک بد *Very vicious;*

vicious; *&c.* The اسم مبالغه of the Arabians corresponds exactly with the intensitive superlative of other tongues; and is very seldom used in the sense of the اسم تفضيل or *Noun of comparison*; though some examples of that kind are not wanting: such as علّامهٔ عصر for اعلم عصر *The most learned man of the age*; فهّامهٔ دهر for افهم دهر *The wisest man of the times*; *&c.*

The consideration of the اسم تفضيل will be resumed in the syntax; and I shall then have occasion to offer a few observations on the nature and origin of this noun; and to account, as far as I am able, for that diversity of application, which seems to distinguish the corresponding degrees of comparison, as employed in the English and the Persian Languages.

I now proceed to detail the rules for the formation of the اسم تصغير; which constitutes the eighth class of Persian derivative nouns.

اسم تصغير

The اسم تصغير, or diminutive noun, is formed from the primitive by adding certain terminations; such as the letter ک; or چه; or ژه; or واو معروف. The diminutive noun is termed مصغّر; as opposed to the مکبّر or *Undiminished noun*, from which it is formed. And, if the primitive be a substantive noun, there will be nothing, but the context alone, to determine the particular attribute of that substantive to which the تصغير, or *Act of diminution*, is intended to be applicable. Thus, there are many attributes applicable to the human species; and hence the word مردک may be used to signify *a little man*; *a young man*; *a man of little virtue*; *skill*; *knowledge*; *affluence*; *&c.* because there is nothing in the formation of the word مردک, by which we are enabled to

determine

determine whether the تصغیر , or *Act of diminution*, be applicable to the man's *age*; or to the *ſize of his perſon*; or to his *virtues*; or to his *knowledge*; or to any other attribute common to man. Generally ſpeaking, however, it ſeems to be applicable to the ſize of a man's perſon; but there are unqueſtionably a good many exceptions; as پسرچه *A bad ſon; or A ſon of little virtue; &c. &c.* If the اسم تصغیر be formed from an adjective noun, the ſame uncertainty will no longer exiſt; becauſe the adjective, in that caſe, denotes the attribute to which the تصغیر, or *Act of diminution*, is neceſſarily applicable. Examples: شیرینک *Somewhat ſweet*; تلخک *Somewhat bitter*; تیزک *Somewhat ſharp*; *&c.*

The letter ک is employed to form the diminutive from nouns ſubſtantive or adjective, whether animate or not; but its application, by analogy, is probably reſtricted to animate nouns. Examples: مردک *A little man*; اسپک *A little horſe*; اشترک *A ſmall camel*; مرغک *A little bird*; پسرک *A little boy*; دخترک *A little girl*; فرزندک *A little child*; چیزک *A little thing*; گرهک *A ſmall knot*; سپیدک *Somewhat white*; زردک *Somewhat yellow*; *&c.* To theſe nouns may be added the word اندک *Little*; derived from اند *Any number from three up to ten*; and اینک *Now*; derived from این *This*; which is a demonſtrative noun.

If the primitive end in های مختفی, or *The gentle aſpirate*, that letter is frequently changed into کاف; as جامه *A garment*; جامگک *A little garment*; خامه *A pen*; خامگک *A little pen*; *&c.* But ك muſt be rejected if this permutation be unpleaſant to the ear; that is to ſay, if the final ه of the primitive ſhall not follow a long vowel; as in the words فلان چیز مزکی دارد *Such a thing has ſome little taſte*; where the diminutive is formed from مزه *Taſte*.

The diminutive in چه is generally formed from inanimate substantive nouns; but یچه is common to many nouns whether animate or not; and even چه is sometimes subjoined to animate nouns. Examples: کوچه *A lane*; (Primitive کو or کوی *A street*;) باغچه *A small garden*; زاغچه or زاغیچه *A small crow*; بزیچه *A small goat*, or *A kid*; پسریچه *A bad son*; دریچه *A small door*; &c.

The termination زه is applicable to inanimate nouns; but the examples of its occurrence in the Language are not very numerous. The nouns of this class seem to have lost their proper character as diminutive nouns; being generally used to denote the name of a substance, different from that signified by the primitive from which they are formed. Examples: نایزه *A small reed*; (and hence used to signify *The throat*; *A tube*; *A weaver's spindle*; &c.) دانزه *A species of grain (very small)*; Primitive دان or دانه *Grain*; خشتزه *A species of cloth so called from its texture*; Primitive خشت *A brick*; &c. The termination یزه is sometimes used to form derivative nouns of this class. Examples: سرخیزه *A small red pimple*; آتشیزه *A fire fly*; &c. The diminutive in واو معروف is of rare occurrence in the language; and the words پسرو *A little boy*; دخترو *A little girl*; and دیزو *A small vessel made of clay and copper*; Primitive دیز; are the only examples that have occurred to my notice.

There are many other terminations, besides those now mentioned, which are supposed to be sometimes used in the formation of diminutive nouns; such as یشه; in نیشه *A small reed*; or *A shepherd's pipe*; وله; in مشکوله *A small piece of musk*; بره; in خمبره or خنبره *A small jar*; الف; in بازاریا; (Primitive بازاری *Mercantile*; &c.) It is probable, however, that these ought to be assigned to the class of relative nouns.

The diminutive generally denotes *contempt*; but may be used to signify *tenderness*; *veneration*; or *affection*; as well in the Persian, as in other tongues.* A strange assemblege of diminutive nouns may be observed to occur in the following verses; from which it may perhaps be inferred, that the diminutive in کاف is accurately formed, by analogy, from all sorts of nouns, whether substantive or adjective, simple or compounded.

گشتم خراب و شیفتهٔ خرده سالکی   قدّش رسالکی و چه نازک نهالکی

شیرین لبکی شکّر لبکی شوخ چشمکی   مه رویکی برویکش از مشک خالکی

خوش آنکه چون بوی به نشینم جدا ز غیر   گوید جوابکی چو کنم زو سؤالکی

The frequent recurrence of the diminutive renders it difficult to translate these verses; of which the sense will be easily intelligible to an ordinary scholar.

That the diminutive may be accurately formed from an اِسمِ تَفضِیل the words بِهتَرَک *A little better*; خُوشتَرَک *Somewhat pleasanter*; &c. will sufficiently evince.

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* The Arabic Diminutive is frequently used to denote veneration; and the word بَابَک *A venerable father*, Primitive بَاب *A father*, exhibits one instance of the application of the Persian Diminutive to the same purpose.

EXAMPLE.

پسر گفت ای بابکِ نامجوی   یکی مشکلت می‌بپرسم بگوی

سعدی

"His son said, O my illustrious and venerable father; a difficulty has occurred to me, which I entreat you to explain."

I NOW proceed to explain the nature, and to detail the rules for the formation of the اِسْمِ مَنْسُوب or *Relative noun*; which conſtitutes the ninth and laſt claſs of Perſian derivative nouns.

اِسْمِ مَنْسُوب

THE اِسْمِ مَنْسُوب, or PERSIAN RELATIVE, is defined to be a noun formed from the primitive by adding ſome one or other of the حُرُوفِ نِسْبِی or *Relative Particles*; of which the characteriſtic is, that they denote no ſpecific, but merely an *indefinite* and *general relation*, exiſting between the relative, and that object or ſubſtantive noun to which it is applied. Examples: اِیرَانِی *Of, or Belonging to Eeraun*; تُورَانِی *Of, or Belonging to Tooraun*; خُرَاسَانِی *Of, or Belonging to Khoraſaun*; *&c.* A relative noun, when uſed in its proper ſenſe, ought, therefore, to be applicable to every word having any conceivable relation to the primitive from which it is formed; and, accordingly, the preceding examples may, in fact, be accurately aſcribed to every ſubſtantive noun, without exception, which is connected in any poſſible manner with the countries of *Eeraun, Tooraun,* and *Khoraſaun*.

BUT though the terminations employed in the formation of Relative Nouns denote, naturally, an indefinite and general relation exiſting between the primitive, and a given object or ſubſtantive noun; yet this relation often becomes ſpecific in the progreſs of time; and hence the word شَبِی, *Of, or Belonging to the night*, which is properly an adjective applicable to every object connected, in any poſſible manner, with its primitive شَب *The night*, is now uſed, by the authority of preſcription, to ſignify *a night gown*; or *that particular dreſs which is worn in the night*. In this manner, a great majority of all the relative nouns, that are of common occurrence in the Perſian Language, have aſſumed the character of ſubſtantive nouns; and many of thoſe terminations, by which they are formed, will be found to denote *a ſpecific relation*, in every inſtance that can be adduced. IT

It becomes necessary, in this case, to compare together two or more relative nouns that are formed by means of the *same termination*; and if we find that a given termination does not invariably denote *the same specific relation* in every instance that can be adduced, it may then be accurately inferred that the relation is naturally *indefinite*; and that it becomes *specific*, in each example, by the arbitrary authority of prescription alone.

To explain by an example: If the particle ار were used to denote *a specific relation* to the primitive noun, the nature of that relation would be every where the same; and, consequently, the relation existing between کُشتار and کُشتن, on the one hand, would be exactly the same with that which exists between خَرِیدار and خَرِیدن on the other hand. But the word خَرِیدار signifies *a purchaser*, and not *the thing purchased*; whereas the word کُشتار signifies *the person slain*, and not *the slayer*; and hence it is obvious (since there is no difference in the nature of the primitives, by which we are enabled to account for the fact;) that the particle ار denotes, in these examples, *two specific relations directly opposed to each other*; namely, that of the *agent* to the *action* in the word خَرِیدار; and that of the *object* to the *action* in the words کُشتار. And if we add to these examples the words گُفتار *Speech*, which is a *Hasilé Musder*; نُمُودار *A specimen*; and also *Apparent*; which is both a *Hasilé Musder* and an *adjective noun*; it will then be still more obvious, that the particle ار denotes, in various examples, a considerable number of specific relations differing in their nature from each other; and hence it may be accurately inferred that the particle ار is one of the حروف نسبتی or *Relative particles*; of which the charecteristic is, that they denote an *indefinite* and *general relation*; which may yet become *specific*, in each example, by the arbitrary authority of prescription alone.

For if a given termination shall truly denote a *specific relation*, (as that of the *agent* to the *action* of a verb,) it follows that the

nature

nature of this relation will be every where the the same; and thus the word گفتار would signify *a speaker*, not *speech*; and کشتار *A slayer*, not *slain*; &c. if the particle ار were, in reality, used to denote that specific relation to which I have now adverted; namely, that of the *agent* to the *action* of a verb. But we know, on the contrary, that the particle ار denotes, in various examples, a considerable number of specific relations differing in their nature from each other; and hence it may be accurately inferred, *first*, that the relation signified by the particle ار is naturally *indefinite*; *secondly*, that the particle ار is therefore applicable, with equal accuracy, to every *specific relation* that can be conceived; *thirdly*, that the nature of the specific relation, which it is intended to convey in a given example, is determined by the arbitrary authority of prescription alone; and *finally*, that if it were admissible to coin relative nouns in the present day; as پرسیدار from پرسیدن *To ask*, for example; it would then be also optional, on the part of the inventor, to employ his new coined word in the sense of the infinitive, like گفتار *Speech*; or in the sense of the active participle, like خریدار *A purchaser*; or in the sense of the passive participle, like کشتار *Slain*; or in the sense of a simple adjective noun, like نمودار *Apparent*; or, in short, in *any* or *every* sense, having any conceivable relation to the Primitive پرسیدن from which it is formed.

But if the word پرسیدار, being thus coined, should happen to be exclusively employed in a given sense (as that of *an asker* for example) for any considerable length of time; it would then be restricted to that sense by the authority of prescription; and succeeding writers, being no longer at liberty to employ it otherwise, might be easily led into the mistake of supposing that the particle ار denotes a *specific relation*, namely, that of the *agent* to the *action* of the verb; if their judgment of the true import of that particle were formed from the nature of this, and other examples of the same kind. But if their obser-

vation were afterwards extended to other nouns denoting a specific relation of a different kind, such as کشتار ، نمودار ، گفتار &c. it would then be immediately perceived, that the particle ار denotes no *specific*, but merely *an indefinite* and *general relation*; which becomes specific, in each example, by the arbitrary means already described.

Having endeavoured to define the true nature of Persian Relative Nouns, I am now compelled to remark, that a great majority of all the derivative nouns in the Persian language might be accurately assigned to the relative class, according to the principle which I have stated; these being formed from the primitive, by adding certain terminations, of which there is not one, perhaps, that will be found to denote the *same* specific relation in every example that can be adduced. Thus the letter های مختفی, which is employed in the formation of the *passive participle*, as کشته *Slain*; دیده *Seen*, *&c.* denotes a relation so perfectly indefinite, that the word دمه derived from the substantive دم *Breath*; signifies at once, *A pair of bellows*; and *The asthma*; and though there may possibly be a few terminations, in which the relation is truly specific, I am nevertheless persuaded that the number of these will be found, after investigation, to be comparatively small.

I shall therefore detail, in the subsequent chapter, a majority of all those terminations which are of common occurrence in the Persian Language; endeavouring to ascertain, and illustrate by apt examples, the true nature and import of each termination. A few terminations, which are not included in the following list, are reserved for a future chapter of the syntax.

OF TERMINATIONS.

The terminations of the Persian Language, like those of the English

glish and other tongues, are too numerous to be comprised in any Grammatical treatise; but the following are of most common occurrence in the Language.

الف

The letter ا, being added to certain verbs in the second person singular of the imperative mode, converts these into simple adjective nouns denoting the *existence* of an attribute in a given object or substantive noun. Examples: دانا *Wise*; توانا *Able*; دوشا *Milch*; خوانا *Legible*; &c. The same letter, being added to a very few simple adjective nouns, converts these into the حاصل مصدر. Examples: پهنا *Breadth*; درازا *Length*; ژرفا *Depth*; فراخا *Spaciousness*; &c.

را

The letter ر is very rarely used as a Persian termination; and the word دستره, *A handsaw*, Primitive دست, *The hand*, furnishes the only example of its occurrence, which I remember to have seen.

کاف

The letter ک is very commonly used to denote *an indefinite* or *general relation*, which becomes *specific* in most cases, by the authority of prescription. Examples: داورک, *A Lord chief justice*; Primitive داور, *Justice*; سگک *A species of bur or prickly grass*; so called, because it lays hold of every thing, like its Primitive سگ *A dog*; سنگک *A species of bread baked on a stone*; Primitive سنگ *A stone*; پشتک *A short jacket*; Primitive پشت *The back*; اذنک *An ear trumpet*; Primitive اذن *The ear*; یدک *A led horse*; Primitive ید *The hand*; کاوک *Hollow*; Primitive کاو, the imperative of کاویدن *To dig*; ناوک *An arrow shot through a tube*; Primitive ناو *A boat*; &c.

میم

The letter م denotes that *ſpecific relation* which converts a cardinal into an ordinal numeral. Examples: یکم *Firſt*; دوم *Second*; سیم *Third*; سی اُم *Thirtieth*; یکصد و بیست و چهارم *One hundred and twenty fourth*; &c.

نون

The letter ن is of rare occurrence in the language; and ſeems to mark *an indefinite relation*; which may yet become ſpecific, in any given example, by the authority of preſcription. Examples: جوشن *A coat of mail made of rings*; Primitive جوش *A ring*; لبن *Thicklipped*; Primitive لب *The lip*; ریمن *Filthy*; Primitive ریم *Filth*; &c.

واو

The letter و marks *an indefinite relation*; commonly rendered *ſpecific*, in each example, by the authority of preſcription. Examples: آبو *A water lilly*; Primitive آب *Water*; آلو *The name of various fruits*; Primitive آل *Red*; خفتو *The night mare*; Primitive خفت *Sleep*; هندو *A Hindoo*; Primitive هند; انگشتو *A ſpecies of bread commonly crumbled to pieces by the fingers before it is eaten*; Primitive انگشت *The finger*; &c.

هاى مختفى

The letter ه is very commonly uſed to mark *an indefinite relation*, which may yet become *ſpecific*, in each example, by the authority of preſcription. Examples: دوشه *A milk pail*; Primitive دوش *Milk*; بادامه *A ſeal ſhaped like an almond*; Primitive بادام *An almond*; سنبه *A wimble*; Primitive سنب, the imperative of سنبدن *To bore*; دمه, *A pair of bellows*; or

The

The asthma; Primitive دَم *The breath*; گَرْمابه *A hot bath*; Primitive گَرْم آب *Hot water*; هَرْرُوزَه *Daily*; Primitive هَرْرُوز *Every day*; آتِشْ زَنَه *A flint*; Primitive آتِشْ زَن, the imperative of آتِشْ زَدَن *To strike fire*; &c.

یای مَعْرُوف

THIS letter, being added to the end of a Persian infinitive, denotes لِیاقَت; that is to say, it denotes the *fitness* of a given object or substantive noun, to undergo or suffer the sense of the infinitive. Examples: خُورْدَنِی *Fit to be eaten*; گُفْتَنِی *Fit to be spoken*; کَرْدَنِی *Fit to be done*; دِیدَنِی *Fit to be seen*; &c. The same letter is very commonly, perhaps analogously, added to primitive nouns of every species; in order to denote *an indefinite relation*, which may yet become *specific*, in any given example, by the authority of prescription. Examples: دامِی *A huntsman*; Primitive دام, *A net*; کارِی *A warrior*; Primitive کار *Business*; or *War*; رَشْمِی *A pensioner*; Primitive رَشْم, *A fee*; رامِشِی *A musician*; or *Singer*; Primitive رامِش *Vocal or Instrumental music*; سالِی *Aged*; Primitive سال *A year*; عِیسَوِی *Christian*; Primitive عِیسیٰ CHRIST; مُوسَوِی *A follower of* MOSES; Primitive مُوسیٰ MOSES; نیازِی *Supplicated* or *Beloved*; (as a mistress) Primitive نیاز *Supplication*; اِمْرُوزِی *Of or Belonging to this day*; Primitive اِمْرُوز *To day*; اِینْجائِی or هَرْجائِی *Of or Belonging to this, or to every place*; Primitive اِینْ جای or هَرْجای *This place*; or *Every place*; &c.* (N. B. For the permutations peculiar to this species of relative nouns, see *the Arabic relative* in یای مُشَدَّد.)

ار

* It should be observed that the letter یا, being added to a substantive noun, generally converts it into an adjective or an epithet; as مَرْدُم, رُومِی; هِنْد, هِنْدِی; دام, دامِی.

ار

The particle ار denotes an *indefinite relation*; which becomes *specific*, in each example, by the authority of prescription. Examples:

داعی; &c. And the same letter, being added to an adjective noun or an epithet, generally converts it into a substantive noun; as زیرک *Quick*; زیرکی *Quickness*; دوست *A friend*; دوستی *Friendship*; دانا *Wise*; دانائی *Wisdom*; &c. It may be doubted, however, whether there are not some exceptions to this rule: such as پادشاهی; سامی; قهاری; جباری; قدیمی; and other examples of the same nature. For کلاه پادشاهی signifies *the royal crown* or *the crown of royalty*; دوستی قدیمی signifies *ancient friendship*; and غضب جباری or غضب قهاری signifies *the divine wrath* or *the wrath of the Divinity*; &c. And as there is not, on the one hand, any difference, in point of sense, between *the royal crown* and *the crown of royalty*; *the divine wrath* and *the wrath of the Divinity*; &c. so, on the other hand, there is nothing in the structure of the Persian combinations, by which we are enabled to determine whether the words پادشاهی, قهاری, and جباری, (as they occur in these examples) are truly substantive, or truly adjective nouns. For in either case they would be connected with the words کلاه and غضب by means of the vowel ه کسره; which is termed کسرهٔ اضافی when subjoined to the first of two substantive nouns, one of which governs the other in the genitive case; and کسرهٔ توصیفی when subjoined to a substantive followed by an adjective noun. In order to determine whether the words پادشاهی, قهاری, and جباری, are here truly substantive or truly adjective nouns, it would seem, therefore, to be necessary, in the first place, to ascertain whether the vowel ه کسره, by which they are connected with کلاه and غضب, be the کسرهٔ اضافی or the کسرهٔ توصیفی; and this, I conceive, cannot de determined; because the sense on either supposition would be exactly the same, though the construction of the sentence would be certainly altered. I believe, however, that پادشاهی should be assigned, in this, (as it must be in many other examples,) to the class of substantive nouns; that قدیمی is generally an adjective noun; and that جباری and قهاری may be accurately assigned to either class. For if جبار *Omnipotent*, and قهار *Wrathful*, be considered in their true character as adjective nouns, then the words جباری and

ples: مُردار *Dead*; رَستار *Free*; فَریفتار *A deceiver*; گرفتار *A prisoner*; پذیرفتار *An accepter*; سالار *Aged*; کُشتار *Slain*; نمودار *Apparent*; دادار *Just*; (an attribute of the Deity) گفتار *Speech*; &c. The word دلیر *Bold*, may possibly belong to this class of nouns; the letter الف being often changed into یا in the Persian Language: as حِسیب ؛ حِساب ؛ رِکیب ؛ رِکاب &c.

اک

The particle اک is of rare occurrence in the language; and is commonly added to substantives, for the purpose of converting these into adjective nouns. Examples: قذراک *Filthy*; Primitive قذر *Filth*; فغاک *Stupidly silent*; Primitive فُغ *An image*; پچواک *A translator*; Primitive پچواه *Translation*; گاواک *Hollow*; Primitive گاو, the imperative of گاویدن *To dig*; سوزاک *The name of a disease*; Primitive سوز, the imperative of سوختن *To burn*; &c.

ان

The particle ان denotes an *indefinite relation*; which becomes specific, in each example, by the authority of prescription. Examples: آبدستان *A Wash-hand bason*; Primitive آبدست *Water for the hands*; خشمان *Angry*; Primitive خشم *Anger*; کوهان *A camel's hump*;

قهاری will be substantives, regularly formed from these, to signify *Omnipotence*, on the one hand; or *Wrathfulness*, on the other. And if they be considered as attributes of the DEITY, which have assumed the character of practical substantive nouns or *proper names* applicable to HIM, then the letter یا, being added to both, will naturally convert these practical substantives into adjective nouns. The word قدیمی is commonly used in the sense of an adjective; but it certainly might possess that of a substantive noun. The word سالاری is undoubtedly a حاصل مصدر; corresponding, in point of sense, with the infinitive سالامت.

hump; Primitive کوه *A hill*; آب ریزان or آب پاشان *The name of a Persian festival, in which each man sprinkles rose water on his neighbours*; Primitive آب ریختن or آب پاشیدن *To sprinkle water*; مردگیران *The name of another festival, during which the women are permitted to rule the men, and treat them as they please*; Primitive مرد گرفتن *Seizing men*; گرمابان *A hot bath*; Primitive گرماب *Hot water*; جانان *A beloved object*; Primitive جان *The soul*; ایران and توران *The respective names of those parts of Persia, which were given by* فریدون *to his sons* ایرج and تور; اسپاهان (now اسفهان) *That part of Persia, in which the troops were generally quartered*; پیشان *The utmost extremity in the front*; پایان *The utmost extremity in the rear*; &c.

انه

THE particle انه denotes an *indefinite relation*; which is rendered *specific*, in many examples, by the authority of prescription. Examples: زاریانه *Whatever occasions weeping and lamentation*; Primitive زاری Groaning; شبانه *Nightly*; Primitive شب *The night*; شاگردانه *The fee given by a scholar to his teacher*; Primitive شاگرد *A scholar*; پرهیزانه *A species of food given to the sick*; Primitive پرهیز *Abstinence*; کاسانه *A species of bird, supposed to resemble the hog in its manners*; Primitive کاس *A hog*; بیعانه *Any thing given to bind a bargain*; Primitive بیع *Purchase* or *Sale*. And so also دیوانه، جاهلانه، عاقلانه, &c.

بد

THE particle بد is of rare occurrence in the language, and is commonly used to denote an *indefinite relation*, which becomes *specific*, in each example, by the authority of prescription. Examples: سپهبد *The commander of an army*; Primitive سپاه *An army*;

army; موبد *A wise man*; Primitive مو *Knowledge*; هیربد *The person who has charge of the sacred fire*; Primitive هیر *Fire*; کهبد *A religious hermit who lives in the mountains*; Primitive کوه *A hill*: &c.

گر

The particle گر is of common occurrence in the language; and will be generally found to convert the name of an *event* into a *simple adjective* or *an active participle*; used to denote the *existence* or the *occurrence* of that event, in a given object or substantive noun. The same particle, being added to the name of a *substance*, commonly denotes that relation which exists between a dealer, and the article in which he trades. Examples: خوگر *Accustomed*; دانشگر *Wise*; رامشگر *A musician*; توانگر *Rich*; دادگر *Just*; ستمگر *Tyrannical*; کاغذگر *A dealer in paper*; گوهرگر *A dealer in jewels*; آهنگر *A dealer in iron*; کفشگر *A dealer in shoes*: &c.

گار

The termination گار is of common occurrence in the language; and is generally used to convert the primitive into *an active participle*, or *an adjective noun*. Examples: کامگار *Fortunate*; رستگار *Free*; سازگار *Concordant*; پرهیزگار *Abstinent*; مددگار *An assistant*; خدمتگار *A servant*; آموزگار *A teacher*; کردگار *The Deity*; &c. To these examples may be added the words یادگار *A memorial*; روزگار *Time*; and some others, which have now assumed the character of substantive nouns.

گانه گان

These terminations are most commonly added to the nouns of Number; in order to denote a certain *specific relation*, existing between them, and a given object or substantive noun. Examples: یگان or یگانه *One*; or *Singular*; دوگان or دوگانه *Double*; سه‌گان

or

or سه‌گانه *Triple;* &c. They are alſo added, occaſionally, to other nouns; as تیرگان "*The feſtival of the Abrezan held in the month of Teer;* گردگان *A walnut;* or *Any thing round;* دوستگان *Beloved;* or *A miſtreſs;* (and hence دوستگانه *The wine drank to the health of one's miſtreſs*) خدایگان *A lord;* دهگان (now دهقان) *A village;* رایگان *Gratuitous;* Primitive راه *The road;* or *Any thing found on the road;* شایگان *A gratuitous ſervice exacted by the king;* and alſo *Worthy of a king;* Primitive شاه *A king;* &c.

مند

THE termination مند is of common occurrence in the Language; and generally (or perhaps invariably) denotes the *exiſtence* or the *occurrence* of the primitive, in a given object or ſubſtantive noun. Examples: سودمند *Profitable;* آزمند *Covetous;* ارجمند *Valuable;* هنرمند *Skilful;* دانشمند *Wiſe;* دردمند *Painful;* یارمند *An aſſiſtant;* &c. If the primitive conſiſt of two letters, the letter واو often precedes this termination: as برومند *Bearing fruit;* تنومند *Robuſt;* or *Strong;* &c. And, ſometimes, the ſame letter is introduced when the primitive conſiſts of more than two letters: as خردومند *Wiſe;* دانشومند *Wiſe;* هشومند for هوشمند *Wiſe;* &c.

آگین گین

OF theſe terminations, the one is a contraction of the other; and I believe them both to be corrupted imperatives of the verb آگندن *To fill.* Thus آگین occurs for آگن, the true imperative of that verb, in the following lines:

دوات را ز مشک و عنبر آگین جهان را کن ز خطت عنبر آگین

"FILL your ink glaſs with muſk and amber; fill the world with your admirable writings."

BOTH

Both denote the exiſtence of the primitive in a given object or ſubſtantive noun. Examples: اندوگین *Miſerable;* خشمگین *Angry;* غمگین *Miſerable;* شرمگین *Aſhamed;* دردگین *Painful;* عنبرآگین *Full of amber;* &c.

نده

This particle, being added to the imperative of any verb, forms the active participle: as خوابنده; رونده; &c. It denotes, in moſt other caſes, (though not in every caſe) the exiſtence of the primitive in a given object or ſubſtantive noun. Examples: شرمنده *Aſhamed;* غمنده *Grieved;* غرمنده *Angry;* چرغنده for چراغنده *The ſtandiſh of a lamp;* &c. The letter ہای مخفی, at the end of this termination, is ſometimes omitted: as دژند *Angry;* Primitive دژ *Anger;* پرند or پرنده *A bird;* چرند or چرنده *A grazer;* &c.

ناک

The particle ناک, being added to a ſubſtantive noun, generally converts it into an adjective, denoting the exiſtence of the primitive in every noun to which it is applied. Examples: غمناک *Sorrowful;* پرهیزناک *Abſtaining from ſin;* سوگناک *Sorrowful;* اندیشناک *Anxious;* دردناک *Full of pain* or *grief;* گردناک *Full of duſt;* &c.

وان ون

These particles ſeem to denote an *indefinite relation;* which becomes ſpecific, in each example, by the authority of preſcription. Examples: پلون or پلوان *The ridges thrown up in a field to facilitate the paſſage of the huſbandman;* Primitive پل *A bridge;* آسیون *Afflicted;* but literally *Giddy;* or *Turning round;* Primitive آسیا *A millſtone;* سترون for استرون *A barren woman;*

Primitive

Primitive اَسْتَر *A mule;* پالاوَان or پالاوان *A skimmer;* or *A strainer;* Primitive پالا, the imperative of پالُوْدَن *To strain; &c.* The letter و of the termination وَن is sometimes rendered quiescent; in which case, the vowel ضمه must be given to the preceding letter. Examples: گَرْدُوْن *The heavens;* and also *A wheel;* Primitive گِرْد *Round;* سُرُوْن *The horns of any animal;* Primitive سَر *The head; &c.*

وَر

THIS particle, being added to a substantive noun, converts it into an adjective, which generally, but not invariably, denotes the *existence* or the *occurrence* of the primitive in a given object or substantive noun. Examples: بَرْوَر *Fruitful;* دانِشْوَر *Wise;* سازْوَر *Suitable;* شِناوَر *A swimmer;* تاجْوَر *A prince;* پَهْناوَر *Broad;* نارْوَر *A woman having round swelling breasts of the form of a pomegranate;* داوَر for دادْوَر *A ruler;* or *A just man;* هُنَرْوَر *Skilful;* بَرْخَوَر *Having a share or a portion;* Primitive بَرْخ *A share; &c.* The letter واو of this termination becomes quiescent after many primitive nouns; in which case, the last letter of the primitive must receive the vowel ضمه. Examples: آزُوْر *Covetous;* رَنْجُوْر *Sorrowful;* گَنْجُوْر *A rich man;* or *A treasury;* مُزْدُوْر *A hired servant;* دَسْتُوْر *A minister of state;* or *A powerful man;* Primitive دَسْت *The hand;* or *Power; &c.*

وَيه

THIS termination forms the last component part of many proper names; and seems to denote *a general relation;* which becomes *specific,* in each example, by the authority of prescription. Examples: راهْوَيه *The name of a person said to have been born on the public road;* شيرُوَيه *The name of the son of* KHOSRO PURVEZ; so called, because he was bold as a lion; مُشْكُوَيه *The name of a person celebrated for the excellence of his disposition which is compared to Musk; &c.*

وند

THIS termination denotes *an indefinite relation;* which becomes *specific* in each example, by the authority of prescription. Examples: خداوند *A master;* پاوند *Bonds for the feet;* دروند *A bar to fasten the door;* دروند *Wicked; and Irreligious;* Primitive در *Wicked; or Wickedness;* چروند for چراغوند *The standish of a lamp;* Primitive چراغ *A lamp;* پولاوند *Hard as steel;* Primitive پولاد *Steel; &c.*

اوند

THIS termination denotes *an indefinite relation;* which becomes *specific,* in each example, by the authority of prescription. Examples: خویشاوند *A kinsman;* Primitive خویش *A relation; or Self;* پساوند or قافیه *The rhyme of a Persian verse;* (because the rhyme is always at the end of the line;) Primitive پس *Behind; or* قفو *Walking behind;* پراوند *A wooden bar; or A stone used to fasten the door on the inside;* Primitive پر *A hill;* سگاوند *The name of a mountain in Seestaun said to abound in dogs;* نهاوند *The name of a city near Hamadaun;* said, by the author of the Kamoos, to be derived from نوح or *Noah;* by whom it was built, &c.

اور

THIS termination is believed, by some Grammarians, to be the contracted active participle of the verb آوردن *To bring;* but, according to the general opinion, it is a primitive particle used to denote *an indefinite relation,* which becomes *specific,* in each example, by the authority of prescription. Examples: جنگاور *A warrior;* زبان آور *Eloquent;* تناور *Robust;* بختاور *Fortunate;* زورآور *Strong;* تکاور *A horse having good paces; or A swift horse; &c.*

واره وار

THESE terminations seem to denote *an indefinite relation*; which becomes *specific*, in each example, by the authority of prescription. Examples: رشتوار *A walking stick*; رهوار *A swift going horse*; سازوار *Suitable*; شاهوار *Worthy of a king*; سوگوار *Sorrowful*; خروار *As much as an ass will carry*; بتواره *Bashful*; or *Stupidly silent*; Primitive بت *An image*; پشتواره *A load*; Primitive پشت *The back*; چراغواره *The standish of a lamp*; Primitive چراغ *A lamp*; ماهواره *A monthly allowance*; Primitive ماه *A month*; گریواره *A necklace*; Primitive گری *The neck*; گوشواره *Ear-rings*; Primitive گوش *The ear*; راهواره *A rarity or present brought from a foreign country, to be given to one's friends*; Primitive راه *The road*; &c.

ین

THIS termination is of common occurrence in the language; and usually denotes *an indefinite relation*; which may yet become *specific*, in a given example, by the authority of prescription. Examples: زرین *Golden*; سیمین *Of silver*; چوبین *Of wood*; آهنین *Of iron*; نمکین *Of salt*; رامشین *A musician*; زبرین *Of or belonging to the word* زبر *Above*; زیرین *Of or belonging to the word* زیر *Below*; زمردین *Green*; Primitive زمرد *An emerald*; بسدین or بسدین *Red*; Primitive بسد or بسد *Coral*; پایین *The lower part of any thing*; Primitive پای *The foot*; &c. The letter یا of this termination is sometimes omitted. Examples: خلن *Snotty in the nose*; Primitive خل *Snot*; رشکن *Envious*; Primitive رشک *Envy*; &c.

ینه

THIS is probably the preceding termination followed by the letter های مختفی; or if it be not, the sense of both is nevertheless the same. Examples: دیرینه *Ancient*; Primitive دیر *Old*; پارینه *Ancient*;

Ancient; Primitive پار *Past*; پشمینه *Of wool*; چرمینه *Of leather*; شبینه *Nocturnal*; خاگینه *The yolk of a roasted egg*; Primitive خاگ *An egg*; &c.

CONCLUSION.

To the preceding terminations, a good many others might easily be added, but they are of rare occurrence in the Persian Language. Examples: خانه *A house*; خانواده *The house or family of a man*; دنب *The tail*; دنبال *Behind*; زن *A woman*; زنباره *Fond of the ladies*; آب *Water, Splendor, &c.* آباد *Possessing splendor*; that is to say, *flourishing populous*, or *well cultivated*; when applied o a country; and *replenished*, or *well filled*; when applied to a treasury, &c.

FORMATION OF THE PLURAL NUMBER.

The plural number is formed, in the Persian Language, by adding to the singular the terminations ان or ها. Examples: مرد or مردم *A man*; مردان or مردمان *Men*; اسپ *A horse*; اسپان or اسپها *Horses*; باغ *A garden*; باغها *Gardens*; &c. But if the singular number end in های مختفی, the letter ه must be changed into گان. Examples: فرشته *An angel*; Plural فرشتگان; بنده *A slave*; Plural بندگان; بیننده *A spectator*; Plural بینندگان; &c. Or it must be omitted, if the plural be formed in ها. Examples: جامه *A garment*; Plural جامها; خامه *A pen*; Plural خامها; &c. And if the singular end in *Alif quiescent*, the plural is formed by adding یان. Examples: دانا *Wise*; Plural دانایان; بینا *Seing*; or *Having sight*; Plural بینایان; توانا *Able*; Plural توانایان; &c. So, also, the plural is sometimes (but very rarely) formed by adding یان, even though the singular does not end in الف quiescent: as عالم *The world*; Plural عالمیان; جهان *The world*; Plural جهانیان; ماه *A month*; Plural ماهیان; سال *A year*; Plural سالیان; &c.

EXAMPLE.

EXAMPLE.

چنان زی کزان زیستن سالیان ترا سود و کس را نباشد زیان

نظامی

"Live through life in such a manner as may be profitable to "yourself without injury to others."

It is to be observed, however, that the words عالمیان and جهانیان have, most commonly, the sense of relative nouns; in which case, they are plurals regularly formed from عالمی or جهانی *Of or belonging to the world.*

The following are the rules for the application of each form of the plural number.

RULE FIRST.

The plural number of substantive nouns, denoting the name of a rational being, and of adjectives and compound epithets denoting an attribute belonging to rational beings, is almost invariably formed in ان. Examples: طبیب *A physician*; Plural طبیبان; عاقل *Wise*; Plural عاقلان; نازنین *Delicate*; Plural نازنینان; نادان *Ignorant*; Plural نادانان; همنشین *A companion*; Plural همنشینان; کج ابرو *Having arched eyebrows*; Plural کج ابروان; گلروی *Rosy faced*; Plural گلرویان; کوشا *Laboring*; Plural کوشایان; برهنه *Naked*; Plural برهنگان; &c. But it may be also formed occasionally, though very rarely, in ها. Examples: مردم *Man*; مردمها *Men*; فرشته *An angel*; فرشتها *Angels*; &c.

RULE SECOND.

If the singular number be the name of a living creature not rational, or if it be an attribute peculiar to beings not rational, the plural